A BRIEF FOURME OF CONFESSION, INstructing all Christian folke how to confesse their sinnes, & so to dispose themselues, that they may enioy the benefite of true Penãce, dooing the woorthy frutes therof, accoꝛding to th'vse of Chꝛistes Catholique Church.

Newly translated into English, and set foorth together with certaine other godly brief Treatises and Praiers, as is to be seene in the side folowing.

BODLEIANA BIBLIOTHECA

ANTVERPIAE,
Apud Iohannem Foulerum.
M. D. LXXVI.
CVM PRIVILEGIO.

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BIBLIOTHECA BODLEIANA
DOMINUS ILLUMINATIO MEA

TO THE
Right Honourable and Excellent Lady
the Ducheſſe of Feria her Grace.

T hath bene long my deſire (right honourable and vertuous Ladie) euer ſins I did firſt ſee and know the right Noble and moſt worthy Duke your Graces late Huſband, to be able to doe ſome ſeruice, or to ſhew ſome token of duetie to ſo wiſe and ſo worthy a Perſonage as his Grace was. Whoſe vertues were ſuch, and his noble Qualities ſo great

and ſo wel knowen vnto al (who neither for ſiniſter affectiō were blinded, nor for ignoráce, vnapt to eſteme and ſee the ſame) that I may wel ſaie and doubt, whether the Nobilitie of bloud and parentage (which was very high and auncient) were greater in him, or els the vertues and qualities of his minde, the whiche alone had bene meete and ſufficient, to haue made him ſuche, if he had not ben thereto borne by kind and noble Race. For if true Nobilitie conſiſt in the gifts of vertue, wiſedome and proweſſe, adioyned with ſome antiquitie of famous and worthie Progenitours: I nede not but report the truth hereof to any that knew his Grace but a litle, whether he were not abundantly endued with al the ſame. The Antiquitie of his renowned Familie and Ofspring, the late Hiſto-

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ries of Naples and Spaine do ma nifeſtly witneſſe to the worlde. His liberalitie and paſsing Free-nes in ſuccouring poore Gentle-men and other in neceſsitie (the memorie wherof is yet freſh in the mindes of many ſo ſuccou-red by him) his Religious De-uotion toward God and his Ca-tholique Churche, his faithful coũſel to his Prince, his true and readie ſeruiſe in publike affaires at ſundry times employed, his valour and proweſſe in Martial feates wel tried: all theſe Noble Qualities of his Grace being ſo wel knowen and witneſſed to the world, muſt nedes confirme and prooue, that he was a very worthy and true Noble-man in deede.

For whiche cauſe (as I ſaid before) ſeeing and knowing all theſe high giftes of God and na-ture to be ſo plentifully in him,

I did euer thinke my ſelf bound to be ready to ſerue him, to honor him and to beare that loyal affectiō toward him, which true Nobilitie doth of right require of al true honeſt hartes.

But now wheras it hath pleaſed God, ſo ſone to bereaue your Grace of ſo Noble and ſo deare a Huſband, and al good men of ſo great and ſo hable a Patrone in their neceſsities, and that now the beſt ſeruiſe we can do him, is to praie hartily for him: yet that former deſire of mine is not thus quenched, nor dead with him, but from him is deriued to ſuch as be leaſt behinde him, being moſt nere and deare than vnto him; and leaſt now to vs as matter, whereon ſtil to exerciſe our former ſeruiſe and duetie.

And this very cauſe it was, which moued me of late, that whereas I had newly ſet forth a

brief

brief Latin Chronicle (printed before at Paris) and had somwhat augmẽted it my self, and emong other things, made mention of the moſt honourable Duke of Feria, both of that he did in England a litle before and after the death of Good Queene Marie, and now laſt, of his owne death, in departing out of this worlde in ſo good and ſo Godly Chriſtian wiſe: al that part of my labour therein, I haue dedicated vnto that Noble Impe your Graces moſte deare and onely Sonne, leaſt now vnto you for a very paterne and comfort of his no leſſe dere, than Noble Father. Which when I had done, yet was I not ſo ſatisfied, but tooke it to be againſt all good maner, if in ſhewing ſome ſeruice and honour to the Sonne, I ſhould leaue alone the Mother not ſo much as ſaluted.

And therefore, whereas I had alſo tranſlated out of Spaniſh a ſhort Treatiſe cõteining a brief fourme or Doctrine of Confeſſion, which hath ſeemed to the learned and vertuous of our Nation here a thing very neceſſarie and profitable, ſpecially at this time in ſo great corruption both of true faith, and good life: it came alſo to mind, that I ſhould doe right wel, to dedicate the ſame ſmal labour of mine vnto your Honour, for a further teſtimonie of my foreſaid affectiõ and ductie, not only vnto that moſte honourable Duke, who now (no doubte) is gone from this tranſitorie honour, to liue in eternal Glorie with God. but alſo vnto your Grace, vnto whõ I beſeke our Lord to ſend ſuche continuance and increaſe of worldly honour, and ſuch comfort to mitigate the dolour of

his

his departing hence, that you may liue bothe together againe in that life and glorie that neuer ſhall decaie nor haue end: and in the meane time ſuche good health and fortitude to beare patiently this loſſe and lacke of him, that thoſe Noble vertues, which are in your Grace, be not letted thereby, but may be ſo exerciſed together with your Sonne, and in training him vp in his Fathers owne ſteppes, that as long as the Mother or Sonne ſhal liue here, the worthy memorie of the Father ſhall neuer die in mens hartes. From Louen the ſecond of April. Anno D. 1572.

Your Graces moſt ready Seruitour,

John Fouler.

To the Reader.

WHereas in this great corruption of Faith and good life, there is also great want of good instruction for the amendmẽt of both the same: & whereas yet the blindnes or malice of some mẽ is so great, that the very same meanes least by Christe and his Apostles in the Church for that end, they make so smal account of, that they both contemne, and condemne the same, & without al reason raile therat with full uncomely termes: it hath semed to many good and vertuous men right necessary, to set forth some such Treatise, wherein briefly is contcined bothe the right use and ende of Christ or Confession and also the due order that eche Christian man ought to kepe and obserue

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in the same. Whiche whoso shal duly peruse and examine, shall soone see, how litle reason or cause there is, to make Confessiõ a cloke or colour of any vice and lewednes, sith it is purposely ordeined for a meane and present Remedie against all vice and sinne.

There is no time nor place now, to entre into farther dispicions with suche kind of persons, namely the same Argument being already handled by diuers excellent great Clerkes, bothe in Latin, and in English also.

Only this I had further to warne the Reader, that hauing trãslated this Treatise into our owne Language, and being exhorted to set foorth the same for the better information of all sortes in this point: it seemed also very expediente, to adde thereunto certaine other godly

To the Reader.

Instructions, Meditations, & Praiers seruing all to the same purpose: that is, for the auoyding of sinne, and purchasing of vertue, in the exercise whereof doth consist the whole life of the true beleeuer and folower of Christ. And this to be, and euer to haue bene the Doctrine and practise of the knowen Catholique Churche, not onely these present times, but al times and ages euen from Christe and his Apostles all along, haue & do most manifestly testifie & shew.

A BRIEF FOURME OF SHRIFT OR CONfession, according to the vse of Christes Catholike Church.

The first Chapter.

Of suche things as the penitent sinner must vnderstand, and do, for e before he go to Confession.

HE that wil wel e duely make his Confession must first of al cal himselfe to accõpte certaine houres or daies, according to the time that he hath last bene shriuen, and so with all diligence cal to minde and remembrance his owne sinnes and offenses.

And

And let him not go to the fete of his ghostly Father, trusting only vpon that which he shal aske or enquire of him. For a thing of suche importance, as is for a man to reconcile himself vnto God, ought not to be done sleightly, and (as a man would say) at all aduenture, or vpon any sodaine light occasion: but of sad and set purpose, and vpō good aduise taken before, entring first into particular accompt with God, and with a mans owne conscience in his secrete chamber & closest place, considering, that there he goeth to giue accompt of his life vnto God, and vnto the Priest in his name.

The whiche accompt cannot be made in such sort, as it ought to be, except there go a diligent examination & discussing of the bonds and burdens, charges and discharges of our cōscience,

the

the whiche are our sinnes. And therefore the Priest, if he wil do wel his duetie, ought not to admit and receiue any penitent that is vnprouided in this poit, vnlesse it be in extreme necessitie. For it is a plaine contempt of the Sacrament of Penance, and of the Iudgement of God whiche is exercised therein.

Now than for the better calling to minde and remembrance of our sinnes, fiue things are principally to be considered.

1. The time passed, sinse we were last shriuen and confessed.
2. The state of our degree and person.
3. The office and daily exercises wherein we haue ben occupied.
4. The places wher we haue liued and ben in.
5. The persõs with whome we haue kept company and ben most conuersant.

A BRIEF FOVRME

The second Point.

Of what sinnes particular rehearsal and mention is to be made in confession.

Of Venial sinnes.

FOr to know & vnderstād wel, what sinnes are to be called to minde for to repent vs of the same, & to confesse them: it is to be noted, that the sinnes, whiche a man doth commit of his owne wil, are of twoe kindes. The one are Venial, the other Mortal. The Venial, are those sinnes and negligēces, into which almost hourely and at euery litle occasion we do fall through our weakenes: as are iesting, lawghing ouermuche, idle talke, hastines and sodaine anger for a trifle, or to make a leasing without dāmage to our neighbour. And generally, almost al ỹ euil motions that we haue, being either without ful

ful deliberation or cõsent: or at least without cõtempt of God, or any notable irreuerẽce of him, or any notable harme of ourselues, or of our neighbours.

All these, & suche as these, are called Veniall sinnes, for that God our Lorde hauing respect to our weakenes, doth easily pardon & forgeue vs the same, & doth not bind vs to any other then temporall paine for them. Of such as these did Salamon saie: That seuen times in a daie the iust mã doth fal. Signifying thereby vnto vs, that euen the very iust and righteous men do oftentimes fall into them. And of these sinnes also did S. Iohn meane in his Epistle, when he said: If we saie, that we haue no sinne, we deceiue ourselues. Prou. 24. 1. Ioan. 1.

And therefore, for that they are so daily, and so common through our weakenes, God hath left in his Church, byside the Sacrament of Penance,

many remedies for them. And therefore it is not of necessitie, to confesse them, although it be very laudable and meritorious to be shriuen of them also.

The principal remedies for these venial sinnes, are.

1. Almose deedes,
2. To knocke vs on ỹ breast with some remorse.
3. Often & much praier, especially the praier of the Patër noster.
4. To beare with ỹ defects, faults, and froward dealings of our neighbour toward vs.
5. To haue pacience in aduersities and tribulations.
6. To confesse our selues sinners vnto God, though it be done generally.
7. To heare Masse deuoutly.
8. To take holy water. The which is vnderstood, that it be done with a good deuout motion, and with some sorowe of our sinnes.

Of the

Of the sinnes which are mortall, of the which it is necessarily required, that particular mention and rehearsall be made in Confession.

IT remaineth therefore, ỹ mortal & deadly syns only (or such as be doubtful whether they be mortal, or no) be those, whereof we must make accompt particularly in the Sacrament of Confession and Penaunce, to the end to repent vs of them, & to rehearse and open them in shrift wholy & plainly. And although it be a very hard thing to know the same, yet as far as the matter & present consideration can admit, it is to be vnderstanden: that that dede or negligence is a deadly sinne, in which of purpose and aduisedly with notable contempt of God, or manifest harme of our selfe or our neighbour, any of the ten commaundements are broken, or els

or els when wee doe any thing against ỹ, which our owne conscience doth teache vs, in suche sort, as is aboue said: as for exãple, to despise God, & to despaire of his mercy, to forsweare, or sweare falsely, to steale any thig of valew, not to giue almose, if we be able, to such as we know to be in necessitie.

These and suche like, whiche are manifest and plaine mortal or deadly sinnes, and also suche as in respect of their qualitie or quantitie are doubtful to the penitent, or to ỹ Ghostly Father, so that they cannot wel be iudged, whether they be mortal or venial, must of necessitie, as we haue said, be called to mind and rehearsed of the partie penitent, for to repent himselfe & confesse the same. For if any one of these be willingly leaft out in Confession, the partie penitent doth hasard himself, in not making

his

his shrifte in suche sorte as he oughte, and so should thereby commit a grieuous sinne.

And in all these sinnes, he must not onely make rehearsal of such as he hath committed by dede, but also of such as he hath cõmitted by thought, or desire, and by worde, whereas God is also offended by eche of these.

The third Point.

Of the Circumstances.

AGaine, in this consideration and calling to minde of thy sinnes for to repent thee and make due confession of them, thou must also rehearse & make confession, not onely of these sinnes, as they are alone, but also of the circumstances that go with them, namely such as increase the sinne in such sort, that they change the kinde and nature thereof, as when a man com-

committeth any thing against his Parents, or spirituall Pastors, or sinneth in a halowed place. The most common circumstances, are seuen.

1. Who.
2. How much.
3. Why and wherefore.
4. In what place.
5. At what time.
6. By what meanes and instruments.
7. How oft, or how seldome.

1. By the Circumstance, Who, is vnderstood, that the state or qualitie of the person ẏ sinneth, must be considered, and also of the person against whome, or with whome sinne is cõmitted.

2. By the circumstance, How much, is vnderstood the quantitie of the sinne, or dammage, or contempt ẏ is done in the sinne.

3. By the circumstance, Why, or wherefore, is vnderstood the end or intent, wherewith sinne is done.

In

In what place, that is to wit, whether the place be publike, or priuat, halowed or vnhalowed. 4.

At what time, to wit, whether it were on a holy day, or fasting day, or a day of publike praier. 5.

By what meanes, and how oft, are circumstances plaine inough by themselues. 6. 7.

The fourth Point.

Of the first part of Penaunce, which is Contrition.

When the Penitẽt hath thus considered and called to an accompt the enormitie & filth of his sinnes, as is aforesaid, with the circumstances of the same: it behoueth him with true & hartie repentance therof, to aske God forgiuenes, with all humilitie & hope to obteine the same: being sory therefore most intierly and earnestly, specially for hauing offended God, vnto whome so great seruice is due: putting

no

no trust in himself, but trusting wholy in the merites of Christe Jesu, the vertue whereof he shal nowe partake in this holy Sacrament of penãce. This sorow & repentance of sinnes, to ỹ end it may be fruteful, must be ioyned principally with fiue thigs.

1. With Faith, by whiche we beleue both the threattes, & the promises of God, and the vertue of this Sacrament.

2. With humilitie & submissiõ of our selues, wherwith the sinner doth for his parte repute & thinke himself vnworthy of forgiueues, or of any good thing.

3 With hope of Gods mercy that he may obtaine pardon.

4. With trust and confidence in the merites of Christe Jesu, by and through whome all pardon is obteined.

5. With the loue of God, that is to witte, that all sorowe and abhorring of sinne be principally

pally for the honour of God, & for to accomplish the obedience that is due vnto him. And bycause this is the chief and principal part of penance, it is very expedient, that the partie penitent vse al diligence to procure through the helpe of our Lord, that he haue no notable defect and fault therein. And therefore he ought to further himselfe with al things that are wont to stirre vp and encreasc in our soule this so necessarie a fier of Gods loue, as for example.

1. The knowledge of ourselues, and of our exceding and vile baseries.

2 The knowledge of the exceeding passing greatnes of God, whom we haue offended.

3. The due pondering and thinking on our sinnes, & their filthines, and the euilles that they bring with them.

4. To thinke on the wrath of

God, & on his iudgement, and the paines that our sinnes doe deserue.

5. To acknowledge the inestimable benefites which we haue receiued at Gods handes.

6. To haue before our eyes his passing manifold mercy and goodnes, through the which he casteth of noman that doth hartily seeke him.

7. Last of al, the exercise of holy praier, whereby the giftes of God are obteined.

The fourth Point.

Of the secõd part of penance, which is Confession.

IT behoueth also for the perfiting of this Sacrament, to haue ful & earnest purpose to confesse al our sinnes, as is afore said, with their circũstances, namely such as do notably aggrauate and change the nature or kinde of the sinne.

And

And this cõfession must haue fiue principal properties or conditions, that is to witte:

1. That it be whole.
2. That it be plaine.
3. That it be faithfull.
4. That it be discrete.
5. That it be humble.

1. That it be whole, is to be vnderstood; that we confesse al our deadly sinnes, & those that seme doubtful to be such; not leaning out nor omitting any one of purpose, or yl intent, or by any notable negligence. For, as holy learned men do saie, we must not hope for, nor craue pardon of our sinnes by halues of God whose woorkes are alwaies whole and perfect.

2. That it be plaine, is to be vnderstood, that it be not done with woordes that may hide and couer the substance and nature of the sinne committed. For els it were no Con-

fession, but a cloking and cou-
ring: neither could the sentence
of the Priest haue any place, by-
cause the iudge cannot assoyle
the thing that he knoweth not.

3. That it be faithful, not tel-
ling one thing for another: and
not to accuse other, or excuse our
selues, but faithfully to repor-
te the truth, as it was done in
deede.

4. That it be discrete, is to
be vnderstood, that we confesse
our sinnes in such wise, that
we defame no other persons,
declaring more then we should
in confession, and that we leaue
not out, nor rehearse other im-
pertinent things that are to no
purpose.

5. That it be humble, is to be
vnderstood, that we confesse
our sinnes with shamefastnes
& confusion, not as though we
did brag or vaūt of our sinnes,
nor tel them as one that tolde

some

some story, or tale, of things happened in our life: but that we remember and cõsider wel, before whome we stande and confesse the same.

The sixth Point.

Of the third part of penance, which is Satisfaction.

IT behoueth also, that ỹ partie penitent, when he goeth to the feete of his Ghostly Father, do prepare himself to make satisfaction and doe penance for his sinnes. The which consisteth of two principal things. The one is, to auoid & kepe himself effectually from deadly sinne, and from al dangerous occasions thereof. The other is, to make recompense to suche persons as he hath offended, humbling and submitting himselfe to the rules of good conscience and right, and

framing himself vnto the qualitie of the offence and trespace, according to the discretion and iudgement of his good & wise Ghostly Father.

The first of these two must faile in no wise, neither can faile in him that is truely contrite. For he that doth hartily and effectuously abhorre his sinnes, wil also consequently auoide & shunne the same. For otherwise when the penitent himself, or the Ghostly Father seeth that he that is shriuē, hath not done his endeuour to kepe himself from sinnes, & from the daungerous and neerest occasions thereof, wheras it is in his handes and freewil to abandon & put away the same: he may wel suppose & gather, that he that so shriueth himselfe, hath not true repentance: & therefore he ought not to assoile him, but warne and admonish him, what is meete for him to do, wheras he is not

presently so disposed, ẏ he may be assoiled. For euery mind and purpose to forsake sinne is not inough for him that wil be shriuen duely, as he ought to be: but he must haue a ful & perfect effectual purpose to sinne nomore. And therfore let the partie penitent do al that he can for his part, & al ẏ is requisite to keepe himselfe from sinne, & from the euident dangers and occasions thereof. As for example, such as haue once promised to auoide their sinne, saying ẏ they were of mind & purpose to put away al occasion therof, & yet haue not don so, as keepers of cõcubines, & vsurers are wont to do, and such as liue by vnlauful and yl trades: ẏ Ghostly father ought not to beleue nor assoile them, vntil they haue in deede abandoned & vtterly forsaken those occasions that brought them in bondage vnto that sinne.

And he that should otherwise doo (as many Ghostly Fathers do now adaies) it is plainely both to his owne peril of damnation, and of the persons that come vnder his handes to be shriuen. For he maketh them beleue, that they be at peace and reconciled vnto God, & thereby abuseth them, & bringeth them into a woorse state than they were in before their shrift and absolution.

The other part of Satisfaction (which is a recompense & amendes of the sinnes and trespaces committed by the partie penitent) must be done with ful intent and purpose to make satisfaction, and to do al kind of penance, according to the counsel and aduise of the good and discrete Ghostly Father: doing for his part al that he can and certainely knoweth to be nedeful to be done, for to make his

Ghostly

Ghostly father vnderstand, that the mind that he hath to do satisfaction and penance, is true and vnfained. Wherein it is to be noted, that satisfaction may be done to foure kindes of persones, to witte:

1. To God.
2. To our betters and Superiours.
3. To our equalles.
4. To our inferiours.

1. Vnto God, satisfaction is due for euery sinne, (if we wil wholy auoide his wrath) by taking vengeance of our selues, or willingly bearing al tribulations, penalties, or pãines that shal come of him, or that shalbe put vpon vs by them who are in his steade and place, whether it be almosedeedes, or fastings, or praiers, or pilgrimages, or other like paines, according as the qualitie of the trespace shal require.

2. To our betters and Superiours satisfaction is done, by yelding due obedience & humilitie vnto them, namely when ỹ spiritual Rulers of the Church haue ordeined any thing vnder the vertue of obedience, by Excõmunication, Interdiction, or any like ecclesiastical Censure. So that, if the partie penitent haue offended his Superiours, and continueth in disobedience vnto them, he may not by any pretẽse be absoiled of such sinnes except he be first reconciled vnto them, in such order & meanes, as the discrete Ghostly Father shall giue him counsel to do, if he can not of himselfe attaine therevnto.

3. Vnto our equalles we doe satisfaction, by making them amends for any wrõg or harme that we haue done them in bodie, or soule, in their name, or goodes. Wherein we must first

doe

do al that lyeth in vs, for to be reconciled vnto them, and to make them amendes before we goe about to be assoiled.
And if the case be such, that it may be done commodiously, it is very expediente and requisite, to make al the amendes that may be done touching the case, before we come to the feete of our Ghostly Father, to the ende to shewe thereby an euidente plaine declaration of our good minde and purpose, and so to receiue absolution in such sorte as is due. For when wee delaie such satisfaction and amendes till afterwarde, wee doe commonly either forget thesame, or els the good minde that we had to doe it, waxeth colde againe.

And if so be the satisfaction & amendes be such, that it is to be done by ỹ aduise & cõsel of our Ghostly Father, ỹ most certaine

and sureſt waie were to aſke counſel firſt of him, or els of ſome other diſcrete perſon, (as touching our duetie to be done in ſuche caſe) before that we come to confeſſion. And that done, and al amendes made for the time & place requiſite, than may we wel come to receiue the benefite of reconciliation, both with God and the world, vnder the Sacrament of Confeſſion. And this waie is none other but the ſame, which the Primitiue Church did vſe of old time, that ordinarily Satiſfaction ſhould alwaies go before Abſolution: and thereby was both penance and repentance more truely & effectually vſed than, then it is now: for that now by ouermuch indulgēce in gining of penance and in ſeeing amends made, & by negligence of Ghoſtly Fathers, & ſuch as haue care of ſoules, eche man is

ſuffred

suffred to liue as he wil, & not only to cõtinew in sinne, but also to iustifie himselfe therein, & to think he doth wel: as though God would cõdescend & frame himselfe vnto our abuses and wicked mindes, or els be beguiled by our suttle excuses of our sinne. Let vs beseke him to remedie the same, as a thing longing to him alone. Psal. 140.

Verily this order ẏ we now do here teach and speake of, is very agreeable vnto the Gospel, in which Christ himself our redemer willeth vs, that, when wee goe to offer our oblation at the Altar, & remẽber that our brother hath some iust quarel against vs: before that we offer the same, we first go & be reconciled vnto him, and so come afterwardes and make our oblation, the which shal than be accepted of God. Matth. 5.

4. To our Inferiours, our Yongers & Subiects, satisfac-

tion is to be done in such sort, ẏ the authoritie & office of the Superiour be not therby abated or minished by ouermuch submission vnto the Inferiour. And this is to be vnderstood, whēas the wrōg & iniurie done is not euident & great, in ẏ good name, life or goodes of the inferiour or subiect: wherein the aduise & counsel of the Ghostly Father is to be had & vsed with discretion. For if the displeasure & offence be but meane, it shal suffice to cause them to vnderstād who seme to haue bene grieued with hard wordes or sharp punnishmēt, or any like way, ẏ the same hath bene done or said, not for any hatred of the partie, but for the hate of his faultes and offences, & for the zeale of iustice.

The seuenth Point.

Of choosing our Ghostly Father.

After that the Penitēt hath thus disposed himselfe, he may

may go to cõfessiõ, & shriue himself vnto his owne Curate, ỹ is to wit, vnto such as is appointed by ỹ Prelate or Ordinarie, or by any such way lawfully admitted & allowed to heare cõfessiõs, according to ỹ time & place. Neither let any mã ignorãtly aduẽture, to chuse his ghostly Father after his owne wil & pleasure. For he putteth himself in great peril by neglecting ỹ care of his owne soule, if he loke not who are appointed by the Bishops & Prelates in eche Parish, or in religious houses, by cõsent of ỹ Ordinaries. For to any of such he may be bolde to shriue himself, & to take for his ghostly father, ỹ which in dede is ỹ surest way & most for his soules helth. For he may not seeke, who shal soonest assoile him & most easily, but who cã do it best, & most to ỹ quiet & profit of his owne cõscience: vsing therin al such dili

gence

gẽce touchig ẏ cure of his soule, as he would vse in ẏ cure of his bodie being dangerously sicke.

And let not any man thinke, that when by any perdõ or Jndulgẽce it is graũted vnto eche man to chuse his ghostly father, he hath therefore free choise to take whom he list, and so shrine himselfe. For that should cause a confusion in the order of the Churche, and leade soules the next way to hel, with no lesse peril & harme, thã if licẽce were giuen in some common wealth, that al the idcotes and ignorant persons that were therin, might take vpõ them to cure al maner of diseases in any sicke bodie, which thig is not to be thought to be the mind & entent of Christes high Vicar the Pope: and therfore it is there said also, that the same ghostly Father must be mete & sufficient. And whereas the ignorãt person, that hath no lear-

learning or knowledge, can not iudge the same: it remaineth, ẏ this indgemēt of the ablenes & sufficiēcie of the Ghostly Father do reast in the wil & apointmēt of the Prelate, Bishop, or Ordinarie, vnder whose charge and tuition God hath put the soule of the partie, & by whose iudgement the same partie is bound to be ruled in such like things, if he wil walke the right way, and proceede in due order as a Christian man should. And suche as do otherwise vse these priuileges, & procure the same, it is as much (to say in plaine language) as to put their soules in peril, as if they would liue after their owne pleasure, and without good order, and in such wise as no man may cal them to accompt of that they are bound to do. And so is the state and order of Christes cōmon-welth which God hath appointed in

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the Churche, confounded and vtterly peruerted, as we plainly see it is done now adaies.

Howbeit when the penitent may duely choose his Ghostly Father, which we denie not but ỳ in some case ỳ may fal, he may lawfully do: he must vse al the diligẽce therin, that is wont to be vsed in the election & chusing of such things, as are of muche importance vnto vs, forasmuch as this is one of the same, yea and that the chief & most principal of al. And let him consider that in such a Confessour that so shalbe chosen, there must principally concurre foure qualities, to witte:

1. That he be not let by any Ecclesiastical Censure, wherby he can not assoile from sinnes.
2. That he haue knowlege to discerne betwene sinne & sinne, betwene leaper and leaper.
3. That he be discrete & able to ap-

to applie the remedies & good counselles that are requisite, & to enquire of the penitent suche things & circumstances as are good & profitable to be knowē, as the case requireth, for behoof of his Ghostly children.

4. That he be of good name and estimation, & of good conuersation of life, to the end that his good counselles may take place, & also that he may therby helpe the Penitent with his good instructions and praiers.

And by this it may appeare, how hard a thing it is, and in what dāger he putteth himself, that wil take vpon him by his owne iudgement, to iudge these qualities (or the most parte of them) whether they concurre together in the person that he woold chuse for his Ghostly Father: whereas it is certaine, that few men are of so perfect iudgement, yea and that fewe

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can iudge their owne cõscience, and know how to make a good cõfession of their owne sinnes, or tel how to say their Pater Noster aright, and so much lesse can chuse their owne Ghostly Fathers. And therefore the surest way is, to submitte themselues, both therein, and in al other like things, to ỹ appointment of their Bishops & Ordinaries. For which humble submissiõ & obedience of theirs in that case, God wil not faile to giue them the more grace in the holy Sacrament of Confession.

The second Chapter. Of Confession, and examining our Conscience.

The first Point.

What is to be done before the particular opening of our sinnes.

WHen the penitente sinner commeth vnto his Ghostly Father, he must first kneele downe

on his knees with al humilitie before him, as before one that is in Gods place, and so make the signe of the Crosse ✠ on his forehead, his mouth, and his breast, saying: In nomine Patris, & Filij, & Spiritus Sancti, Amen. For that now, though he haue neuer so good cause to be ashamed both of himself, and his sinnes, yet notwithstāding al shame, he must truely with his mouth confesse vnto God al that is in his heart & breast, whereby he hath offended him.

And then must he saie, Benedicite, whereto as sone as his Ghostly Father hath said: Dominus sit in ore tuo, &c. Let him by and by say his Confiteor, in this forme or some like, vntil he come to the wordes, mea culpa, mea maxima culpa.

CConfiteor Deo omnipotenti,
Beatę Mariæ semper Virgini,
Beato

Beato Michaëli Archangelo, Beato Iohanni Baptiſtę, Sanctis Apoſtolis Petro & Paulo, omnibus Sanctis, & tibi pater, quia peccaui nimis cogitatione, verbo, & opere: Mea culpa, mea culpa mea, maxima culpa.

which in English is thus much to saie.

I confeſſe vnto almighty God, to the Bleſſed perpetual Virgin Marie, to the Bleſſed Archãgel Michael, to bleſſed S. Iohn Baptiſt, the holy Apoſtles S. Peter & S. Paule, vnto all holy Saintes, and to you my Ghoſtly Father, ỹ I haue ouer grienouſly ſinned in thought, word and deede: through mine owne fault, mine owne fault, mine owne moſt grieuous fault.

This done & ſaid, let him by & by accuſe himſelf, and confeſſe firſt of al, the lacke that he hath of ful & perfect repentance and contrition, for that he bringeth not

not with him such sufficient sorow of hart, as the grcuousnes of his sinnes doth requirc.

Let him also accuse himself of the negligence & slackenes that he hath vsed in amending his life, and in applying such remedies and meanes as were nedeful to the amendemẽt therof, as are, continual prayers, fastings, & such like. Also for not haning fulfilled his penance, or not fulfilled it wel & duely as it ought: & for neglecting the vse of good & godly deedes, and for not keping himself & auoiding ẏ next occasions and prouocations of sinnes. Likewise ẏ vnkindnes that he hath vsed toward God, in falling often times into the same sinnes, specially if maliciously and wilfully. And also for not hauing made such due search & diligẽt examination of his conscience, as nede was: for therin are cõteined ẏ defectes of

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al the three partes of penance.

And then let him foorthwith particularly cõfesse such sinnes as he hath committed against God, in breaking and offending his law: as far forth as he can cal them to minde by diligence afore vsed, and as he shal finde himselfe culpable and guiltie in eche of the ten Commanadements, and other duetics, the which are here set forth for help of his memorie and better remembrance thereof.

The second Point.

Of the examining of our conscience through the ten cõmaundements of God, and of the vnderstanding of them.

ALbe it that the ten Commaũdements of our Lord be such, that some do forbid vs the euil, & some do commaund vs the good: yet for al that, eche Christian mã ought to

to know, that eche one of the Commaundementes doth both these two al at once: that is to saie, forbid vice, and commaund the vertue that is contrary to the same vice. As for example: in the first Cõmaundement writen in Exodus, we are forbid to make any Idolles, or to worship them: and so it semeth, that the abhominable vice of Idolatrie is there forbidden: how be it, it is withal no lesse charged vnto vs, to honour, woorship, and loue one only God aboue al things: the which are vertues contrary vnto Idolatrie. Likewise in the seuenth Commaundement, God forbiddeth theft, and consequently he commaundeth the contrary vertue, which is liberalitie and free giuing vnto them that are in necessitie. In the fourth, he commaundeth expressely, that we honour our Parentes and Su-

periours: where it is cõsequently to be vnderstood, that the contrarie vice is forbidden vs, which is, to dishonor & disobey them. And so in al the other cõmaũdementes the like is found: for that there is not one emong them al that commaundeth, but that the saine forbiddeth also, nor any one that forbiddeth, but it also commaundeth.

And therfore the penitẽt person shal do wel, to kepe this order in running them ouer & in examining of his cõscience, that he haue regarde in eche Commaundement both to the one and to the other. For so is the perfection of the Law of God to be vnderstood, that we know how eche precept & cõmaundement is fulfilled, and how it is broken, & what is therein commaunded, and what forbidden: forasmuch as the office & duety of the seruant of God doth consist,

sist, not in the onely auoiding to do yl, but (as the Prophet Dauid saith) in doing good also to our neighbours when occasion requireth. Psal. 36.

The third Point.

Of the first Commaundement, what is forbidden in the same.

THou shalt make no Idols, nor other like grauen Gods for to woorship them.

What is commaunded therin.

THou shalt loue and honour thy Lord God onely aboue al things, with al thy harte, with al thy soule, and with al thy strengthes.

How the same is fulfilled.

THis cõmaundemẽt is fulfilled after this maner: to wit, yt̃ ther be in vs no loue or esteming of any thing that repugneth & is against

is against the loue and regard of God: & that we neither loue nor esteeme, nor honour any creature more, or so much, as him: but that in him onely we put our faith, hope, loue and trust, as in our last end & whole final blisse, louing him aboue al for his owne sake, and al other things for him. Putting our whole confidence in him, and running vnto him in al our needes and necessities, being thankeful vnto him for the benefites that we haue receiued of him. To thinke wel of him & of his perfectiõs, to feare & serue him as our Father and onely true Lord, to beleue al that holy Church doth teach vs in his name, and to confesse the same at such time as neede is, to honour his Saincts and friends, to haue in due reuerẽce his holy Diuine Seruice, and the Ceremonies of the same. Finally

to kepe

to kepe a due order in charitie, giuing the first and chief loue vnto God for his owne sake, & next to loue our owne soules for God, and then the soules of our neighbours more then any temporal worldly goodes.

What is against this Commaundement, and how it is broken.

THis Cõmaundement is broken twoo waies: to witte, by omitting and leauing vndone any of the things aforesaid in due time and place, and when reason ruled by faith requireth the same: and againe by doing of things that are contrarie to these aforesaid: to wit, giuing the honour that is due to God, (as high soueraigne homage, worship & seruice) vnto any other creature byside him. Also in not beleeuing, in douting, or curiously searching the points and parties

of the Catholike faith. In communicating, taking part, or fauouring them that doe suche things. In crediting dreames, witchcraftes, enchantmentes, southsayings, sorceries, ỹ vanities of Astrologie, & to put any trust in any contract or promise made with ỹ Diuel. Also to put any fond trust in our owne merites as of our selues, or to trust in any earthly things and creatures: to hope fondly in God, & not to put our owne hand & labour thereto: to despaire of his mercie, to cõplaine or finde fault with his iustice, to grudge and murmur at his prouidence, to abuse and turne to euil, his long suffring patience and mercie: to tẽpt him, to blaspheme his holy name, or ỹ name of his Saints and frindes: to be vnthankeful & vnkind vnto him, to rounne to some other, rather than to him, specially in our aduerlities and

nedes,

nedes, not to behaue ourselues in due maner & reuerence in our praiers vnto him, to set light by & not regard ỹ Diuine Seruice & Ceremonies allowed by holy Churche: to beare inordinate loue and affection to these inferiour creatures, loning them for their own sakes, as our last end and blisse, and not in due order of Christian charitie.

The second Commaundement.

THou shalt not sweare, nor take the holy name of God in vaine.

What is against this Cõmaundement, and what is forbidden therin.

TO abuse in euil and vnworthy maner the Sacramẽtes & Doctrine of Gods holy Religiõ, & of Praier, & of things properly belonging to his seruice. Not to vse al due reuerence vn-

to God, or to his Saintes, and to holy Churches, & places dedicate vnto him. To committe outwardly by worde or deede any sacrilege, or vnreuerēt act. To sweare oft times, to sweare without cause, & vse ỹ name of God or of his creatures with smal regard and reuerence. To sweare in doubtful things, to forsweare, & to committe periurie. To promise and vow euil things, or for euil intent & purpose. Not to fulfil, or to delay (without necessarie cause) any good vow or promise. To vse any vain idle othes. To breake the Commaundementes of the Church, and of our betters and Superiours. Also if a religious person doe not conforme and frame his life to the rule and order that he hath vowed: or if any person do not qualifie himselfe to such state of life, as he hath taken vpon him. To blas-

phemie,

pheme, to denie God, to curse and banne Gods creatures. To be negligent, colde and vndiscrete, to be mistrustfull, to be ouermuch dul and wandring in praier, and in Gods seruice.

what this Precept commaundeth and bindeth vs vnto.

IT bindeth vs to the vertues that are contrarie to al this aforesaid, chiefely to the seruice and worshipping of God. To vse our selues wel and in due order in al that perteineth to the tong and to talke: and to spend our time wel, as reason ruled by faith shal require. To vse al due reuerence vnto al things where the name of our Lord is called vpō, as are the seuen Sacramentes, holy doctrine and preaching, praier, vowes, taking of othes, and al halowed things. To cal on Gods holy name in our necessities, to giue

him thankes with al our heart. To sweare, when necessarie occasion is offered, with al truth, with reuerence, with lawfull cause. To doe eche thing wel and duely, according to the rule, state and office that we liue in.

The third Commaundement.

THou shalt keepe holy the Sonnedaies, and holy Feastes of the Church.

what is commaunded in this Precept.

TO heare Masse from the beginning to the end deuoutly, and the Sermon also, if we can. To labour and occupie our selues on those daies in reconciling & disposing our selues wel toward God. To kepe vs from sinne. To bestowe those daies chiefely in calling vpon God, & commending our selues to him with our whole hart. And to cal to mind & remembrance his benefites

nefites towards vs, and to be thankeful to him for the same.

What is forbidden in this Commaundement, & wherwith the same is broken.

THis Commaundement is broken with al things that are contrarie to these aforesaid, namely by the exercise of handy crafres, and worldly affaires & occupations, which tende and redound al to profit and temporal gaine, when as any part of our duetie toward God and his holy Feastes is let thereby, except there be some euident and manifest nede that requireth the same for order of charitie and helpe of our neighbour.

The fourth Commaundement.

HOnour thy Father, and Mother: that is to witte, thy natural Parentes, through whome thou wast borne and brought vp in this world: and

also the spiritual Prelates, Bishops, Pastours, Preachers, Doctors, Scholemaisters, & al such as haue charge of soules, & al temporal Gouernours, & generally al ẏ are in Gods stede, as headdes appointed by him for our profit & gouernment. And by this honour towards them is meant, that we must thinke wel of them, reuerence them, obey thē, helpe & succour them in their needes, wish them wel, & procure the same, and to praie God specially for thē: also to regard & haue in honour our Elders, and al aged persons.

what is forbidden in this Commaundement.

IT is forbidden, to do ought that is contrary to this afore-said, in time & place when reason doth bind and require the same: as to curse or speake yl of our Parents and Superiours, not

not to helpe them, not to obey them, to giue them il answeres, to mocke and scoffe at them, to murmur, grudge and thinke yl of them, to dishonour, cõtemne or despise them.

The Parentes also and Superiours do offend against this Commaundement, when they giue not to their childrẽ or subiectes, and to such as are vnder their charge, that thing which is due vnto them, as is good admonition, counsel, teaching, good hede & loking to thẽ, good example, and ordinate loue toward them, & to haue a vigilant eie & care of them: & likewise the husbandes in vsing al these things toward their wiues.

The fifth Commaundement.

THou shalt not kil. Thou shalt neither do, nor desire to do any bodily harme to thy neighbour, to wit, where there is no

is no commaundement of Superiour or Gouernour that requireth the same, or publike Authoritie that may lawfully commaund it.

How this Commaundement is fulfilled, and wherunto it doth bind vs.

WE must be bountiful, gentle, meke, courteous, charitable & merciful both to our frindes and enemies.

What is forbidden in this Precept, and how it is broken.

IT is brokē in not doing this aforesaid at suche time and place as is mete to be done, and also in dooing any of this that foloweth, to witte, killing, wounding, stryking, cruell vsing, euil handling by force, and putting to shame or villanie, or els in desiring, or procuring

curing any of these things to our neighbour. Also in giuing of counsel thereto, or prouoking the same and stirring vp any to do the like, and in dissembling and holding vs stil, when we might let and staie the same. Also when he that is a Iudge, doth passe & excede the order of iustice, or hath not a good & single intēt. Moreouer in bearing hatred, malice, anger, wrath and rancour toward our neighbour, in railing and vsing euil wordes and croked language, or doing any thing that maketh debate and enmitie, in piking quarels, in taking partes and sides, and giuing occasions of harme and offense vnto others, in stirring vppe braulings and brablings, by stirring vp of coles, when they were raked vp, that is, by ripping vp of old sores, and renewing a strife which had ben once appeased: in stri-

a striuing, or contentiously mainteining & holding of opinions: in beeing at open defiance, & in earnest & ouerlowd speaking & calling: in scolding and open clamors crying out in rage of passions, wherby many times men fall together by the eares, and lay handes one on another. Also in not giuing aduise, warning, and counsel in such perilles as may fal on the persõs of our neighbour, on his bodie or goodes, or any of his: also in tourneiments and exercise of feates of Armes not to vse discretion & wisedome, but dangerously to be rash & hastie, or to vse any wrath and hatred therein: to bid the combate to any person, or to doe it, or to be present at it, or giuing ỹ ground where to fight it.

Concil. Trident. Sess. 5. cap. 19.

The sixth and ninth Commaundement.

Thou

THou shalt not committe adulterie, nor any fornicatiõ, nor desire any other mans wife, nor haue any carnal accesse or behauiour vnto her.

What is commaunded in this Precept.

TO be chaste, to be moderate and sober in eating and drinking, honest in wordes and al outward gestures, to weare our clothes and apparel in al decent, sad & graue wise, without wanton deuises, and honestie, according to our degree and calling. We are also here commaunded, to procure and seeke al the meanes & remedies that we can, whereby to driue away and auoid the foule sinne of leacherie, & of al vncleane & beastly vice, the which remedies are these that folow.

The

A BRIEF FOVRME

The remedies against leacherie and vncleannes, and for the better keping of the sixth Commaundement.

THe first meane & remedie is to refraine & put out of our mindes al foule and vncleane thoughtes & imaginations: to chasten & exercise the bodie with labours & painful things, as fastings, watchings, visiting of holy places, praying, disciplines ỳ is to wit, afflicting & putting the bodie to some sensible paine, reading of good bokes, & ỳ exãples & liues of Saintes & holy men & wemen: to flee idlenes, & al yt occasions, & lewd wanton cõpanies & conuersations: and specially to vse cõtinual meditasion & thinking on four things: to wit, death, domes-daie & last iudgement, hel & heauen: and last of al, with the mortifiyng of our owne desires and wil.

What

What is forbidden in this Commaundement, and how it is broken.

THis Commaundement is broken, in hauing any carnal accesse and copulation, how so euer it be, saue with a mans owne wife. And here the partie penitent in his confession must expresse, in what wise he hath offended in this sinne of leacherie, in al that he shal find himselfe guiltie and faultie against this Commaundement. And though he may not name any person particulerly with whom he hath sinned, yet he must particularly declare, with what maner of persons he hath offended our Lord. For the qualitie of the persons doth alter the nature of the sinne: as if it be with one ẏ is a cõmon woman, or otherwise a harlot who is not assured by cõtract to any other mã

it is

it is called Simplex fornicatio, single fornication : if with a Virgin or maiden, it is deflouring: if with a maried wife, or an espoused woman, it is adulterie: if it be done with force & violence, it is rape: if with any of our kinne within the fourth degree of consanguinitie or alliance, it is called Incest: if with any that is religious, or in a hallowed place, it is sacrilege: if it be with a beast in any maner of wise, it is called the sinne of bestialitie or beastlines.

Also a man sinneth against this Commaundement in any accessories that go before, or go together with it, or ensue vpon suche actes: as, in beholding and casting of wanton lookes, in touching and wanton handling in any maner of wise, in sending messages and messengers to & fro, or letters, giftes, presentes, tokens, and suche

like inticements, as apparel, or any thing longing thereto, or in the wearing and vsing of his owne clothes and garmentes to procure wanton affection, in minstrelsie, songs, swete sauours and odours, or any like inuentions of amorours deuises, that are but allurements tending al to suche carnal delights and pleasures.

Againe, this Commaundement is broken in misse-vsing a mannes owne wife by vnhonest conuersation with her, or committing any thing against the due order of nature, or by vsing her any waie perilously while shee is with childe, or within the time of her natural and monthly course, or on high Feastes and Fasting daies.

Againe, in making any contract of Matrimonie, or in making and celebrating Mariage against the Orders and Lawes of the

of the Churche, or against the Decrees and Preceptes of our Bishops and Pastours. Item by ouermuch eating and drinking for such fleshly purpose, or by eating of meates or taking of things that prouoke and stirre vp the bodie to such fleshly motions. Finally in leading or keping companie with any person to any such act, or giuing counsell, or dissembling & holding our peace, or not letting & staying the same by any meane we cā, or helping toward any of al that aforesaid by dede, worde, or by any signes: by holding suche persons knowen in house to that ende, as brokers or bandes: by holding our selues & our minds long with delectation in any like thoughtes, or consenting with our wil to the same, & (to conclude) in al maner of dishonestie, and vncleanes of fleshly lust and appetite, or any

or any thing longing therunto, this Commaundement is violated and broken.

The seuenth and tenth Commaundement.

THou shalt not steale, nor desire any thing that is an other mans: that is to say, thou shalt not steale, nor possesse, vsurpe nor withold ought that is an other mannes, without lauful cause & reason.

what is commaunded in this Precept, and how it is broken.

THis precept commaundeth to kepe the vertue of iustice and righteousnes, which doth not vsurpe oughte that is an other mans, and giueth to eche man that that is his: also to be liberal and free, when God and reason demaundeth the same, specially

specially towardes the poore, if we haue wherewithal: and if not, yet at least with our good wil and minde.

What is forbidde in this Commaundement, and how it is broken in sundrie wise.

THis Commaundement is broken in leauing vndone any thing of that aboue-said, in stealing priuily or openly by force and violence, or by taking part, or concealing the same: in taking away halowed things, or out of halowed places, or els in commaunding or giuing cõsent and counsel thereto, or helping any way to put the same in effect, or in praising any such euil purpose, or not letting the same, if it lie in our power, in not disclosing the same, in not restoring by and by that which hath ben wickedly so taken away, if we haue wherwithal.

Also

Also he breaketh this Commaundement, that committeth vsurie, or hath any euil trade or occupation wherewith he getteth his liuing vnlaufully, in vsing of Simonie, that is, bying and selling of spiritual things, in selling aboue the iust & reasonable price, also in storing vp of things, til they wax dearer, in ouering the market, as some cornesellers do to raise dearth, in playing and gamning with ouermuch aduantage, or vsing deceit and sleightes therein, or gamning with such persons as can not laufully put away or alienate the same that they plaie for, as with yong men vnder gouernement, with Receiuers, Stewards and such like, or in vsing great excesse therein for great sommes, or leesing & spending much time in plaie. For al these are certaine spices and kindes of couetousnes.

Also this Cõmaundement is brokẽ in defrauding & not paying al due tributes & customes to our Princes & Magistrates, in vsing false weightes & measures, in selling false & corrupt wares, in abating & altering any wares in substance, quantitie, or qualitie, when they are to be solde, or otherwise exchanged. Also in not paying our debtes, if we can & may: or in not doing our best to restore to the right owner any thing that we haue found: in not giuing almose to the needy, if we can: in desiring or purchasing other mens goods or landes to our self by any vnlefull meanes: in making euil restitution & payment of any thing borowed, or occupying of an others: in not spending freely & honestly according to our state & qualitie, and finally, in being any way couetous, craftie and deceitful.

The

The eigth Commaundement.

THou shalt beare no false witnesse: that is to saie, refraine thy tong from al harme & dammage both of thy self & thy neighbour, and from al maner of lying & il report or witnesse.

How it is broken.

THis Commaundement is broken in bearing any false witnesse to the dammage of our neighbour, or in hearing the same with good wil, or in procuring and causing any other to do the same. Also in uttering & disclosing any mans faultes openly, whereas few men doe openly know them, or in bewraying his secrete faultes, in aggranating and augmenting his defectes and imperfections, in hiding and dissembling his vertues, in helping any man, in praising or commending ought without cause, and to no pur-

pose and good ende, or for any euil intent & effect: in angring or prouoking any man to indignation without cause or reason, in murmuring, grudging, lying, glosing, accusing, backbyting, giuing priuie scoffes, defaming, il suspecting, in being curious and spying to know other mennes liues & secretes, and in bewrayíng the same, in slaundering, and sowing tales to defame him, to empaire his good name, to spreade abrode or to enlarge yl reporte of him, to iudge yl of any mã. Also in hearing gladly and giuing eare to other that do such like things, or in not letting nor forbidding them if we may: in reioycing at the yl report of our neighbour, to be sorie that he hath a good report & name, to be enuious of his giftes, graces, good qualities, & good dedes: not to giue good counsel, when we may

do any good thereby, or to omit and refuse, or neglect to speake wel and giue good witnesse of our neighbour, when time and place requireth.

How this Commaundement is fulfilled.

THis Commaundemente is kept and fulfilled by doing good to our neighbours with our woordes, where occasion and nede requireth, & by doing the contrarie things of al that is afore said, specially by vsing truth in al our doings and sayings, and in such witnesses and testimonies as we shal giue of our neighbour, beeing glad to set forth his vertues, to couer and hide his faultes, to excuse his defectes and imperfections, & to construe & take in the best part al things that are doutful, & may any wise be drawen to a good meaning & likelyhod: to

speake and thinke wel of him, without contrarying or gainesaying ỹ manifest truth, to procure & endeuour, when it is in our power, that other also doe the same, & finally, to kepe and haue in vs alway charitie, the
1. Cor. 13. whiche (as S. Paule saith) for that it is patient & gentle, doth suffer al, & couer al, & taketh al in good part, except that which is euidently il of it self, or hath a spice and partetaking with yl.

Of brotherly warning and correction.

IT perteineth also to the affirmatiue parte of this Cõmaundement, to admonish & warne our brother charitably. Wherin there is some particular mentiõ & consideration to be had: and that is, that whereas the same is a medicine of the soule, whereby our neighbour may auoide and come out of syn, or not fal into it: it is

it is requisite & behoueful, to be circumspect & warie in applyng the same to the partie at suche time and season, as we shal perceiue it to take effect & do good, or els see some likelyhood, that it shal do no harme: and then we are bound to vse the same vnder paine of great sinne. And whereas al men in some respect or other are of duetie bounde herevnto: yet Prelates, Preachers, Rulers, Magistrates, Householders, and men of age & authoritie are more specially bound thereto, eche one according to his degree and state.

The Commaundementes of the Church, which are six.

SIx Cõmaundements there are in the whole Church, which are in maner generall the which we are bound to kepe, eche man in his vocation

& degree, bycause of the bounden duety we haue to obey the Churche, as our spiritual Mother, & them that are Rulers & Officers in the same, for that thei are in Gods room & place.

The first.

THe first Commaundement is, to heare Masse vppon Sondaies, & al holy daies that are kept, according to ẏ custome of eche Prouince and Diocese.

How this is fulfilled.

THis Cōmaundement is fulfilled in hearing one Masse to the end, and (if it may be) the High Masse, and that which is of the present daie and feast: & to heare the same with al reuerence & deuotiō, and with good affections and motions in our hartes, in desiring and calling for the grace of God, and fully purposing to forsake sinne.

How

How it is broken.

IT is broken, in not doing any thing of this aforesaid, or in doing the contrarie.

The second.

TO fast suche daies as the Church commaundeth: that is to witte, the Lent, the fower Imber daies, the Eues & Fasting daies, & on Fridaies and Saturdaies to eate like as in the Lent, conformably and according to the custome of the Countrie and Diocese wherein a man lineth.

This precept conteineth in it two things, to witte, Christian abstinence and sobrietie, which is, to eate once in the daie measurably: the other is, the appointmẽt of such meates as are to be forborne, as flesh, egges, cheese, milke, or any of these, without necessitie and license.

How this is broken.

IT is broken, by not fasting on such daies aforesaid, without some reasonable cause, and by eating more then once, by eating before noone some notable great space of time, by eating ouermuche with some sensible excesse, or with some euident curiositie & delicatenes, by eating the night before with apparent fulnes to defraude the fast following. Also by fasting with vndiscrete abstinences to some euident harme of the bodie, by fasting superstitiously, & Iewishly, by eating flesh, egges, cheese, or white meates vppon forbiddē daies without vrgent cause and necessitie, and without leaue of the ghostly Father, or of the Physition, in case thou may haue time and opportunitie to aske leaue & libertie thereunto. By not abstaining from sinne on those daies specially, by not

by not exercising our selues in good & vertuous deedes vpon the same daies, namely in deuotiõ & in praier, whereby our fasting may be fruitful vnto vs.

Concerning the maner of obseruing the Saturdaies, it is to be noted, that bycause there are diuers fashions according to the diuersitie of the Countries, the well disposed Christiã man must conforme and frame himselfe vnto the custome of the Countrie where he is abyding, if he wil liue without offense of others, according vnto S. Ambrose rule. And therefore he must also confesse himself of any fault he hath done against suche customes, specially, if he did it with contempte, or with offense vnto others.

The third Precept.

TO paie our Tithes and offrings, such as of olde customes haue bene wont to be paid. They

They offend this Precept, and are bound to restitution, who paie not the same, and they that paie them with some defect, or with the worst, and they that paie not tithes of al suche things as the custome of the Countrie is to be paid of.

This Precept is fulfilled by doing the contrarie of al this in due time and order.

The fourth Precept.

TO go to shrift once a yeare at the least at Easter, & to be cõfessed to our owne Curate, or to suche as ỹ Diocesan shal appoint, except we haue license to cõfesse ourselues to some other.

How this is broken.

BY not confessing our selues at this time, by making a fained confession without the necessarie pointes belonging to the same, by confessing through compulsion, & with an euil wil, by not

by not confessing to our owne Pastour or Curate, or to such as he shal appoint, except we haue leaue to chuse our Ghostly Father. And if we haue leaue, by chusing him of purpose that is vnmete, or vnlearned, vndiscrete, peruerse, of euil life, or not attending ẏ thing that he doth, nor giuing hede to his cure, as reason would he should.

This Precept is fulfilled by doing the contrary to al this, in due time and maner.

The fifth Precept.

TO receiue the blessed Sacrament at the time of Easter, or within eight daies before or after, being of lauful age & dispolition to the same.

How this Precept is broken.

BY not comming to receiue within eight daies before or after Easter, without the consent of our Ghostly Father.

Also

Also by receiuing & not confessing ourselues before, nor doing satisfaction, nor repenting of our sinnes, and by not reconciling ourselues vnto them that we haue offended, if we might conueniently haue done it.

Also by comming to the Sacramẽt with litle faith, or without due reuerence & deuotion, or not being fasting from the midnight before, or by receiuing at the hand of any other than of his owne Curat, except he haue leaue therevnto, and in not giuing account to his Curat how he hath vsed himselfe, if he haue receiued in any other place for some occasion.

This Precept is fulfilled by dooing the contrarie of al this, in due time and order.

The sixt Precept.

TO make or keepe no weddings or Mariages at suche times as are forbidden by the Churche

Churche, that is to wit, in the Aduent time, and from Ashewednesdaie vntil Low-Sonnedaie, and from the Mondaie before Ascension daie vntil Trinitie Eue, and vppon other daies that are high Vigiles, fasting daies and solemne Feastes.

How this Precept is broken.

When weddings are kepte vpon any of these daies or Principal Feastes: which is to be vnderstood, when there is no daunger betweene maried folke to fal into any syn by leauing to satisfie this duetie of Matrimonie. How be it there is neuer committed deadly sinne hereby, except it be by contempt. Also they offend against this Precept, ỹ wil wed or marie, & not dispose themselues before with praier & good motions & deuotion to receiue duely the holy Sacrament of Matrimonie, & the blessings of the Churche.

The

A BRIEF FOVRME

The third Capter.

Of the seuen Deadly sinnes, and remedies for the same.

Of Pride.

PRide is an inordinate desire of honour and excellencie.

How is deadly sinne committed herein.

BY not acknowleging God for the giuer of the goodnes or good thing that a man hath, and in being vnkind vnto him. Also for a man to pretend more his owne honour, than the honour of God, either in the good things that he doth, or in the euil that he refuseth to do. In desiring Honours, Offices, Dignities, Estates, and Preeminencies, to the intent to commaund, and to be had in reputation, and to be worshipped, not hauing respect to his owne wor-

worthines, aptnes, nor desert, nor to the meanes whereby he procureth the same.

Againe, to prease and thrust himselfe into suche dignities & roomes, with inuenting new deuises, & attempting geeat enterprises without good ground and assistence to the same.

In holding opinion of himself, that he is singular and passing excellent in his owne good qualities, and that no man can matche him, nor be found equal vnto him.

In despising or disdaigning his neighbours by worde or deede, as the whiche may not be compared vnto him.

In attributing to himselfe, or reioysing that other do attribute vnto him honors and dignities that are not conuenient for him, in vosting himselfe of the same, or of any euil things that he hath done, in bearing

ouer

ouer great pomp & countenance either in apparel, fare, or retinue, or in the behauiour of his owne person, in taking indignation with his neighbours for that they do not worship and esteeme him. In desiring to go before his equalles, or to make himself equal & not to acknowledge his betters, in disdaining his inferiours, to be sorie that they stand by him in ought that he doth, be it good or ill.

To wax fond and vaineglorious in prosperitie, & to murmurre and grudge in aduersitie, making no account what he doth deserue.

To disdaine himselfe of the Office & Vocation that he hath, thinking that he is worthie of better.

To faine and counterfeit holines when he hath none.

To hide & couer his faultes, when as he is bound to shew them.

them. Also they offend in pride, that are wranglers and contentious persones, that wil haue their owne wil & minde to take place, and they that are curious to know strãge & vaine things, and they that wil not frame & conforme themselues vnto ths iudgement and order of their betters, and of wiser men, and they that are disobedient to their Superiours.

How a man may auoide this sinne & of the vertue of humilitie.

A man may auoid & shunne this sinne by the vertue of humilitie, which is the beginning & foundation of the Christian building, and consisteth in a certaine true knowlege of ourselfe, and of God, in the wil and desire to be subiect to God and to his Lawe, in obeying and folowing our Superiours and suche as haue learning

ning & knowledge. In not desiring to go before our equals, nor to despise our inferiours, hauing suche opinion of ourselues and our affaires, as may stand with Christian modestie, exercising ourselues oft times in humble things, and breaking the stoutnes and excessiue hautines of our owne wil, hauing alway before vs the example of Iesus Christ, and of his Crosse, and the examples of his holy Saintes for to folow them, and hauing alway our owne defects and faultes before our eies, and how much we are bound vnto our Lord and Sauiour.

Of Ire or Wrath.

WRath is an inordinate desire of reuengement.

All the branches and particular membres thereof are spoken of before in the fift Commaundement, and therefore it shal

shal not be needeful here to make any peculiar consideration of the same.

The remedies of this sinne.

THe remedies hereof are the very same ẏ serue for pride, and withal, the vertue of patience, and continual consideration of the Crosse of Christ, with the which our pride and anger of hart must be crucified.

Of the sinne of Enuie.

ENuie is a sadnes & inordinate griefe for ẏ prosperitie of our neighbour, or els inordinate ioy of his harme & aduersitie.

This sinne goeth against the fift, the seuenth, and eigth Commaundement. For when the enuie is against the goods of the bodie, it goeth against the fift Commaundement: & when it is in the goods of fortune, it goeth against the seuenth: and when

when it is against the prospe-
citie of good name, it goeth a-
gainst the eigth. But when it
is in the goodes of grace, then
it is a diuelish sinne, which is
against the holy Ghost. The
Penitent must looke wel, what
he can accuse himself of herein,
and the Confessour likewise,
what he may enquire of, tou-
chiug the same.

Of the remedie of this sinne, and the curing thereof with the power and vertue of Grace.

THE wickednesse of this
more diuelish then humaine
sinne, whiche doth so muche
abase and corrupt the bountie
of mans hart, is cured with the
vertue of Charitie, the moste
principal vertue emong al ver-
tues; and the which most of al
doth make vs like vnto God,
and doth truely make him that
hath it, the true scholer of Chri-
stes

ties schole, the which vertue is none other thing, but a certaine heauenly fire and heate, whiche enflameth the harte of man (being capable of God) to the loue of God for his owne sake, and of our frindes and enemies, and al other things, for him.

This vertue whereas it is the most principal frute of the holy Ghost, we ought as wel for the hauing, as for the preserning of it, to craue the same of God himself with often sighes, & feruent desires and continual praiers, saying alwaies hartily vnto God: Adueniat regnum tuum, Let the kingdome, O Lord, of thy holy Ghost come into vs. For thy kingdome doth wholly stand and consist in the possessiō of this holy vertue Charitie, the which doth make, that no other wil remaineth nor raigneth in vs, but the wil of God, & maketh vs apte and able vnto al goodnes,

goodnes. For by it we suffer al, we beleue al, we passe ouer and endure al with quietnes, and finally through it, we haue al that euer is hid and reuealed in the holy Scriptures, as blessed S. Augustine doth saie: & without it al the rest that remaineth, seme it neuer so much, is worth nothing at al in deede, for any right that it hath to heauen.

Of Leacherie.

LEacherie is an inordinate desire about bodily pleasures, & namely the pleasures of touching. In the sixt Cõmaundement we haue at large spokẽ of this sinne, and of al the branches and remedies of the same.

Of Glotonie.

GLotonie is an inordinate desire about the pleasures of the taste.

Suche folke doe offend herein, that put ouermuche care and dili-

diligence in seeking and prouiding for meates and drinkes. Likewise such as eate and drink more than is necessarie for their good health according to their custome & bringing vp, & suche as eate and drinke more than is mete for their estate & qualitie. Also they that eate & drinke for some inordinate purpose, as for carnal pleasure, or doe seeke for exquisite delicates to fil their delicious appetite, hauing no necde of the same.

Also such as feed with vnhonest, vncomly, or foule gestures & fashions, mocking, scoffing, toying and suche like maners. It is sinne also, to mingle any thing in meates that may make other to be distract and byside themselfe, and to be a meane or cause that some other do any of these things: also to breake the fasting daies & Vigils, whereof we haue already spoken before.

Of Temperance and Christian fasting, which are the due & lawful remedies of this sinne, & his felow, which is Leacherie.

THis beastly sinne, and the sinne of Leacherie that followeth withal, may both be expelled by their contrarie, which is the vertue of Temperance, which cõsisteth in the moderate vse of eating and drinking, & of other things of the taste, having respect to good helth and disposition of ỹ bodie, custome, estate, age & abilitie, according as reason, good discretion and wisedome shal teache, without any notable excesse or fault.

Of Christian Fasting.

ALso both these sinnes are orderly expelled with the exercise of Christian fasting, whiche consisteth in chastening & bringing low the whole and lustie bodie with abstinence of meates

meates by good discretion, and without superstition, making the flesh subiect to the spirite, that it rebel not to the same.

Of the sinne of Auarice or Couetousnes.

AVarice is an inordinate desire of getting & keeping mony & other worldly goods. Herein do offend Simoniacal persons, theeues and robbers, Churchrobbers, men that vse wicked and vnlawful trades of vniust gaines, as vsurers, bandes, and such like: they that withhold that that is another mans: they that borow & paie not againe, when they can: they that keepe backe or deceiue any body of a thing laid to pawne or pledge, or a thing lost, or laid to keepe and put in trust with any man, against the wil of the owner. Also they that doe not spend in due time & maner, as

is mete for their estate. They ẏ are not liberal toward ẏ poore in due order of charitie: & they that put their whole mind & studie in getting or keeping these casual goods of ẏ world, forgetting their owne soules, & God.

The rest that toucheth this sinne, we haue mentioned in the seuenth Commaundement.

This sinne is auoided by the exercise of three moral vertues, Iustice, Liberalitie, and Mercie or Pitie.

By Iustice or righteousnes, which is the vertue that giueth to eche man that which is his, and withholdeth nothing that is anothers.

By Liberalitie, which is the vertue by which these temporal goods are bestowed and spent, when, and how and to suche as is conuenient.

By the vertue of pitie or mercie, which is a certaine har-

tie

tie compassion of the necessities and miseries of our neighbour. whereby the hardnes of the minde of the courtous man is mollified, and at last moued & drawen, not to sette his minde on these worldly goods, in getting or keping of them in suche wise, that he leese God, who is our true good and treasure: but so to vse them as they are ordeined, which is, to spend them as is conuenient, to the seruice of God, and the profit of our selues and of our neighbours.

Of the sinne of Slouth.

SLouth is a slackenes or lothing in beginning and pursuing the things that belong to walke in the waie of God.

In this sinne doe offend the dul & weake spirited, which euer finde lettes and inconueniences in good things. Also such as are cold, luke warme, negligent, in

despeire, & ỹ wretches that wil put themselues to no labour, nor to nothing that good is: the slacke delaiers who waike from day to daie, differring good things: such as haue no regard of the good name of a Christian nor of the duety of their owne vocation in the way and seruice of God, especially in praier. Also they that put away from them inspirations & good motions, and contemne the good counselles of God and the Gospelles, and the exaniples of the Saintes, and do not that which God and his Spiritual Officers do commaund, for, and at suche time as they commaund the same. Also they that leese and spend their time ill.

Of the contrarie vertue vnto Slouth, which is Hope.

THis accursed sinne is put away from the soule, by the exer-

exercise of the Diuine vertue of Hope, through the which a man doth attempt things that are hard and aboue himself, apperteining to God & his holy wil. This vertue maketh vs to set nought by trauailes, to plucke vp al impediments and contradictions, and to passe litle on the difficulties that may come and fal in the waie. S. Paule calleth it the Anker: and very wel. For it worketh that effect in the soule, which the Anker is wont to do in the sea in the time of stormes and tempestes: that is, to hold and keepe the soule fast & vnmoueable in her purpose, which is, God, although vnto the sense it seme most vnpossible or hard, which we hope for, or though it shalbe long delaied, or be yet farre of, whiche we loke for. The which wheras it is the very frute of the holy Ghost, it cannot be gotten nor Heb. 6.

kept without continuing much in holy praier. And therefore it is necessarie, that the same be much vsed in the whole processe & course of this perilous life, if we wil not haue the kingdome of sinne to preuaile and kepe vs away from our beginning, whiche is God.

Of the sinne against the Holy Ghost.

ACcording to the mind & definition of Doctours & learned men, the syn against the holy Ghost is cõmitted by one of these six waies, the whiche may be reduced to the sinnes abouesaid, if they be wel vnderstood.

They are these.

1. To despeir of Gods mercie.
2. To presume of our owne good dedes and merites.
3. To gainsaie ỹ knowẽ truth.
4. To blaspheme, attributing that

that, which belongeth to God, vnto creatures: or cõtrarywise.

5. To enuie the grace of our neighbour.

6. To be obstinate in hauing no wil to do penance.

The syns mentioned of in Scripture the whiche doe crie vnto God for vengeance, are foure.

1. To shed ỹ blond of innocẽts.

2. To oppresse & persecute the fatherlesse children & widowes, and suche as haue no power to resist.

3. The vices of vncleannes against nature.

4. To withholde the wages of an others labour.

The workes of mercie are fourtene, seuen bodily, and seuen ghostly.

The seuen bodily woorkes, are these:

1. To giue meat to ỹ hungrie.

2. To giue drinke to ỹ thirstie.

3. To cloth the naked.
4. To lodge the harbourlesse.
5. To visite the sicke.
6. To raunsome captiues and prisoners.
7. To burie the dead.

It is to be vnderstood, that we must vse these woorkes of mercie toward the needy, when reason and charitie bindeth vs therevnto, and not to tarie til our neighbour be in extreme necessitie, as some stony harted and wretched persons do. For he that is come to such extreme necessitie, can scant take any profit of our charitie. It is a sufficient bonde for vs, to know that our neighbour is in peril to fal into some manifest great harme through suche necessitie, & so to vse our charitie toward him according to our habilitie, and not to content ourselfe in giuing some smal wretched almes, as men are wont to do.

Al these seuen workes of mercie are fulfilled with the vertue of charitable pitie, the which consisteth, as we haue said, in hauing effectual compassion vpon the miseries and necessities of our neighbours, so farre forth as we are able: & if we can helpe them none otherwise, yet with our good wil alwaies to kepe the order which charitie requireth. And these are also specially fulfilled, in keping the fourth, fifth, seuenth and eigth Commaundement, beeing wel vnderstood, & so the Penitent may accuse himself of the same as he findeth his conscience guiltie.

The seuen ghostly workes of mercie.

1. To comfort the sorowful.
2. To instructe and teache the ignorant.
3. To counsel them that haue neede.
4. To forgiue the wronges that are done vnto vs.

5. To suffer and beare with the faultes of our neighbours.
6. To correct & amēd ẏ same.
7. And to praie vnto God for them.

Al these are to be done in due time and place, when reason requireth the same, and namely by keping wel the fourth, fifth, and eigth Commaundement, being wel vnderstood.

Of the fiue wittes and the inward and outward senses, and the two powers of the soule.

SYnne is also committed in the senses and powers of the minde: as

1. in Seeing,
2. Smelling,
3. Hearing,
4. Tasting,
5. and Feeling.

Also in wandring of the fansie, and in the discourses and imaginations of the mind, and in the

the two powers of the soule, whiche are, the Understanding and Memorie: not for that they are properly syns of thẽselues, wheras in their owne actions, they vse no freewil, but sinne is said to be in thẽ, when we euilly applie them to vnlauful vses. And so there nedeth not any particular consideration to be made of them, more then that we haue alreadi in the ten Commaundments and in the seuen deadly sinnes. For cõcerning ỹ Sight, if it be of things that belong to worldly pompe and pride, the desire to see suche things shal belong to the sinne of Pride, which the Scripture calleth the Concupiscence of the eies: and if it be to see wanton things or women, for to desire them, it appertaineth to the sinne of fleshly lust, and to the sixth & ninth Commaundement, and so likewise in smelling and touching.

1. Ioan. 2.

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The exercise of the most of these vertues, and the sinnes against the same we haue already touched, when we spake of suche sinnes, and the Commaundementes thereto belonging. And so it needeth not to make any particular consideration thereof, minding to be brief in this Treatie, as we did entend.

The conclusion what is to be done after dew examination of our Conscience, & confession of our synnes.

NOw then, after the Penitent hath made his Cõfession or shrift of al such sinnes as he thinketh himself guiltie, and his conscience grudging at the same, being truely and hartily sorie therefore, & with ful purpose and minde to forsake the same, & to auoide the very neerest occasions thereof, & being presupposed also, that he is not in some suche reserued case by some sinne, but that his ordi-

narie

narie Ghostly Father may assoile him, the which must be referred to his iudgement: the Penitent with al humilitie shal aske absolution and penance of his Ghostly Father, who is there in Gods place and office, saying after this maner.

And in what soeuer other maner I haue offended our Lord and Sauiour, byside that which I haue here confessed: I would also gladly confesse the same, if it came to my mind and knowlege, as God doth know, that I haue many waies offended him, whiche I do not now remember, and that other haue also offended through me, and by my negligence, of al whiche I crie God hartily mercie, and aske him forgiuenes, and do beseke the blessed Virgin Marie, and al the holy Saintes of heauen, that by their intercession they helpe me to obteine grace

and

and forgiuenes of God, and that you my Ghostly Father, (who are here in Gods place) wil giue me penance and absolution, and good ghostly counsel, & praie to our Lord for me. And so make an ende, adding at the last, the reast of the Confiteor, thus:

Ideo precor Beatam Mariam semper Virginem, Beatum Michaëlem Archangelum, Beatum Iohannem Baptistam, Sanctos Apostolos Petrum & Paulum, & te, Pater, orare pro me ad Dominum Deum nostrum.

After Absolution is giuen, which cõsisteth in these words: Ego te absoluo, in nomine Patris, & Filij & Spiritus Sancti, Amen: receiuing the same with great faith and deuotion, and beleeuing stedfastly, that God worketh therein by the merites of his

of his moste blessed and onely Sonne, he shal heare the good lessons and penance whiche the Priest shal giue him, & without delaie, fulfil the same, if he may conueniently, or els as sone as he can, giuing alwaies due thankes to our Lord. And so from thence-forward he must with al diligence procure the amendement of his life, asking with al his hart and most instantly the grace & helpe of our Lord therevnto, without the whiche no good thing can be done.

FINIS.

Visitatum & approbatum Louanij, 27. Decemb. Anno D. 1571.

F. Molanus.

My Fleſh is meate in deede.

This is my Bodie which is giuen for you.

A BRIEF *Treatise to receiue the* blessed Bodie of our Lord Sacramentally, & virtually both: made by the excellent learned, wise, vertuous, & godly man, Sir Thomas Wooze Knight (sometime Lord Chancelour of Englād) while he was prisoner in the Tower of London, Anno 1534. & 1535.

THey receiue the blessed Bodie of our Lorde bothe Sacramētally, & virtually, which in due maner and worthily, receiue the blessed Sacrament. When I saie, worthily, I meane not, that any man is so good, or can be so good, that his goodnesse could make him of very right and reason, worthy to receiue into

into his vile earthly bodie, that holie blessed glorious flesh and bloud of Almighty God himselfe, with his celestial Soule therein, and with the Maiestie of his eternal Godhead: but that he may prepare himselfe, working with the grace of God, to stand in such state, as the incomparable goodnes of God, wil of his liberal boũtie vouchsafe to take & accept for worthy, to receiue his owne inestimable pretious Bodie into the bodie of so simple a seruant. Suche is the wõderful boũtie of almighty God, that he not only doth vouchsafe, but also doth delite to be with men, if they prepare to receiue him with honest and cleane soules, whereof he saith:

Prou.8. Delitiæ meæ esse cum filijs hominum. My delite & pleasures are to be with the sonnes of mẽ.

And how can we doubt, that God deliteth to be with the sonnes

ſonnes of men, whē the Sonne of God, & very almighty God himſelfe, liked not only to become the ſonne of man, that is to wit, the Sonne of Adam the firſt man: but ouer that in his innocent manhode to ſuffer his painful Paſſion, for the redemption and reſtitution of man.

In remembrance & memorial whereof, he diſdaineth not to take for worthie ſuche men, as wilfully make not themſelues vnworthie to receiue the ſelfe ſame bleſſed Bodie into their bodies, to the ineſtimable welth of their ſoules: & yet of his high ſoueraine patience, he refuſeth not to enter bodily into the vile bodies of thoſe, whoſe filthy minds refuſe to receiue him graciouſly into their ſoules. But then do ſuche folke receiue him only ſacramentally, & not virtually, that is to wit, they receiue his very bleſſed Bodie into theirs

to theirs, vnder the sacramental signe, but they receiue not the thing of the Sacrament, that is to wit, the vertue and the effect therof, that is to saie, the grace, by which they should be liuely mẽbers incorporate in Christes holie mystical Bodie: but in stede of that liuely grace, they receiue their iudgement, and their damnation.

And some such by the outragious enormities of their deadly sinful purpose, in whiche they presume to receiue that blessed Bodie, deserue to haue the Diuel (through the sufferance of God) personally so to enter into their breastes, that they neuer haue the grace after to cast him out: but like as a mã with bridle and spurre rideth and ruleth an horse, & maketh him go whiche waie he list to guide him: so doth the Diuel by his inward suggestions, gouerne & guide

the

the man, and bridle him from al good, & spurre him into al euil, til he finally driue him to al mischiefe, as he did the false traitour Iudas, that sinfully receiued that holie Bodie, whom the Diuel did therfore first carie out about ỹ traiterous death of the self same blessed body of his most louing Maister, which he so late so sinfully receiued, & within a few houres after vnto the desperate destruction of himselfe. Iohan. 13. Matth. 28.

And therefore haue we great cause with great dread & reuerence, to consider wel the state of our own soule, when we shal go to the boord of God, and as neere as we can (with helpe of his speciall grace, diligently praied for before) pourge and cleanse our soules by confession, contrition, and penaunce, with ful purpose of forsaking from thencefoorth, the proude desires of the Diuel, the greedy couetise

of wretched worldly welth, and the foule affection of the filthy flesh, and be in ful mind to perseuer and continue in the waies of God & holy cleannes of spirite. Least that, if we presume so vnreuerently to receiue this pretiouse margarite, this pure pearle, the blessed Bodie of our Sauiour himselfe, conteined in the sacramental signe of bread, that like a sorte of swyne wrooting in the dirte, & wallowing in the myre, wee treade it vnder the filthy feete of our foule affections, while we sette more by them, than by it, intending to walke and wallowe in the puddle of foule filthy sinne, therewith the legiõ of Diuelles may gette leaue of Christe, so to enter into vs, as they gate leaue of him to enter into the hogges of Genazareth, & as they ranne foorthwith with them, & neuer stinted, til they drowned them

Mat. 8. Mar. 5. Luc. 8.

in the

in the sea, so runne on with vs (but if God of his great mercie refraine them, and geue vs the grace to repent) els not faile to drowne vs in the deepe sea of euerlasting sorow.

Of this great outragious peril, the blessed Apostle S. Paul geueth vs gracious warning, where he saieth in his first Epistle to the Corinthians: Quicunque manducauerit Panem, & biberit Calicem Domini indigne, reus erit Corporis & Sanguinis Domini, who so euer eateth the Bread, & drinketh the Cup of our Lord vnworthily, he shalbe guiltie of the Bodie and Blood of our Lord. 1. Cap. 11.

Here is (good Christian Readers) a dreadful & terrible sentence, which God here (by the mouth of his holy Apostle) geueth against al them, that vnworthily receiue this most blessed Sacrament, that their

parte shall be with Pilate & the Iewes, and with that false traitour Iudas, sith God reputeth the vnworthy receiuing and eating of his blessed Bodie, for a like heinous offense against his Maiestie, as he accompteth theirs, that wrongfully & cruelly killed him.

And therefore to the intent, that we may auoid wel this importable daunger, and in suche wise receiue the Bodie & Bloud of our Lord, as God may of his goodnes accept vs for worthy: and therefore not onely enter with his blessed Flesh & Bloud sacramentally and bodily into our bodies, but also with his holy spirit graciously and effectually into our soules: S. Paul in the place before remembred, saith: Probet seipsum homo, & sic de pane illo edat, & de calice bibat: Let a man proue himself, and so eat of that bread & drinke of that

1. Cor. 11.

of that cuppe. But than in what wise shal we proue our self? we may not goe rashly to Gods boord, but by a conuenient time taken before. We must (as I began to saie) consider wel, and examine surely, what state our soule standeth in.

In which thing it wil be not onely right hard, but also peraduenture impossible, by any possible diligence of our self, to atteine vnto the very full vndoubted sureti therof, without special reuelation of God. For as the Scripture saith: Nemo viuens scit, vtrū odio vel amore dignus sit. Noman liuing knoweth, whether he be worthy ỹ fauour or hatred of God. And in an other place: Si oculus meus fuerit simplex, non cognoscet hoc anima mea: If mine eye be simple, that is to say, if mine intent & my minde be right, that cannot my mind surely know. Eccles. 9.

But God yet in this point is of his high goodnes content, if we do the diligence that we can, to see that we be not in the purpose of any deadly sinne. For though it may be, that for al our diligence, God (whose eie pearceth muche more deepe into the bottomie of our heart, than our own doth) may see therein some suche sinne as we can not see there our selfe: for whiche S. Paule saith: Nullius mihi conscius sum, sed non in hoc iustificatus sum, In mine owne conscience I knowe nothing, but yet am I not thereby iustified: yet our true diligēce done in the search, God of his high bounte so farreforth accepteth, that he imputeth not any suche secrete lurking syn vnto our charge for an vnworthy receiuing of this blessed Sacrament, but rather the strength and vertue thereof pourgeth & cleanseth that sinne.

1. Cor. 4.

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In this prouing & examination of our self, which S. Paule speaketh of, one very speciall point must be, to proue and examine our self, and see, that we be in the right faith and belief concerning the holy blessed Sacramēt it self, that is to wit, that we verily beleue, that it is, as in deede it is, vnder ỹ forme & likenesse of bread, the very blessed Bodie, flesh & bloud, of our holy Saviour Christ him self, the very self same Bodie, and the very self same bloud, that did & was shed vpō the Crosse for our syn, and the third daie gloriously did arise againe to life, & with the soules of holy Saincts set out of hel, ascended & flied vp wonderfully into heauen, and there sitteth on the right hand of the Father, & shall visibly descende in great glorie to iudge the quicke & the dead, and reward al men after their workes.

We must (I saie) see, that we firmely beleue, that this blessed Sacrament is not a bare signe, or a figure, or a token of that holy Bodie of Christ: but that it is in perpetual remembrãce of his bitter Passion that he suffered for vs, the selfe same precious Bodie of Christ that suffered it, by his owne almighty power & vnspeakable goodnesse consecrated and giuen vnto vs.

And this point of belief, is in the receiuing of this blessed Sacrament of such necessitie & such weight, with them that haue yeares & discretion, that without it, they receiue it plainly to their damnatiõ. And that point beleeued very ful & fastly, must needes bee a great occasion to mooue any manne in all other points, to receiue it wel. For note wel the words of S. Paul therein: Qui manducat de hoc pane, & bibit de calice indignè, iudi-

1. Cor. 11.

iudicium sibi manducat & bibit, non dijudicans corpus Domini. He that eateth of this bread, and drinketh of this cuppe vnworthily, eateth & drinketh iudgement vppon him selfe, in that he discerneth not the Bodie of our Lord.

Lo heere this blessed Apostle wel declareth, that he, which in any wise vnworthily receiueth this most excellent Sacrament, receiueth it vnto his owne damnation, in that he wel declareth by his euil demeanour toward it, in his vnworthy receiuing of it, that he discerneth it not, nor iudgeth it, nor taketh it for the very Bodie of our Lord, as in deede it is.

And verily it is hard, but that this point depely rooted in our breast, should sette all our heart in a feruour of deuotion toward the worthy receiuing of that blessed Bodie.

But surely there can be no doubt on the other side, but that if any man beleeue, that it is Christes very Bodie, and yet is not inflamed to receiue him deuoutly thereby: that man were likely to receiue this blessed Sacrament very coldly, and farre from al deuotion, if he beleued, that it were not his Bodie, but onely a bare token of him in stede of his Bodie.

But nowe hauing the full faith of this point fastly grounded in our heart, that the thing whiche we receiue, is the very blessed Bodie of Christ: I trust there shal not greatly neede any great information farther to teach vs, or any great exhortation farder to stirre & excite vs, with al humble maner and reuerent behauiour, to receiue him.

For if we wil but consider, if there were a great worldly Prince, which for special fauour

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that hee bare vs, would come visite vs in our owne house, what a busines we would then make, and what a woorke it would be for vs, to see that our house were trimmed vp in euery point, to the best of our possible power, and euery thing so prouided and ordered, that he should by his honorable receiuing, perceiue what affection we beare him, & in what high estimation we haue him: we should sone by the comparing of that worldly Prince, and this heauenly Prince together (betwene whiche twaine is farre farre lesse comparison, than is betwene a man & a mouse) informe and teach our self, with how lowly mind, how tender louing heart, howe reuerent humble maner we should endeuour our selues to receiue this glorious heauenly King, the King of al Kinges, almighti

God himselfe, that so louingly doth vouchsafe to enter not only into our house (to which the noble man Centurio acknowledged him self vnworthy) but his pretious Bodie into our vile wretched carcas, & his holy spirit into our poore simple soule. What diligence can here suffice vs? What solicitude can wee thinke heere enough, against the comming of this almighty King, comming for so special gratious fauor, not to put vs to coste, not to spend of ours, but to enrich vs of his, and that after so manyfold deadly displeasures done him so vnkindly by vs, against so many of his incomparable benefits before don vnto vs? How would we now labour & foresee, that the house of our soule (whiche God were coming to reast in) should neither haue any poisoned spider or cobweb of deadly sinne han-

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ging in the roofe, nor so muche as a strawe or a fether of any light lewde thought, that wee might spie in the floure, but we would sweepe it awaie.

But forasmuch (good Christen Readers) as we neither ca attcine this great point of faith nor any other vertue, but by the special grace of God, of whose high goodnes euery good thing cometh (for as S. Iames saith, Omne datum optimum & omne donum perfectum, de sursum est, descendens à Patre luminum, Euery good gift, and euery perfect gift is from aboue descending from the Father of lightes) let vs therefore praie for his gracious helpe in the attcining of this faith, and for his helpe in the cleansing of our soule against his coming: that he may make vs worthie to receiue him worthily. And euer let vs of our owne parte feare

Iacob. 1.

our owne vnworthinesse, & on his parte trust boldly vpon his goodnesse, if we forslowe not to worke with him for our owne parte. For if we willingly vpon the trust & comfort of his goodnes leaue our own deuour vndone, than is our hope no hope, but a very foule presumption.

Than whē we come vnto his holy boord, into the presence of his blessed Godde: let vs consider his high glorious Maiestie, which his high goodnesse there hideth from vs, and the proper fourme of his holy Flesh couereth vnder the forme of bread, both to kepe vs frō abashment; such as we could not peraduenture abide, if we (such as we yet be) should see & receiue him in his owne fourme such as he is: and also for the increase of the merite of our faith, & the obedient belief of that thing at his commaundement, wherof our

eyes

eyes and our reason seeme to shew vs the contrarie.

And yet forasmuche as although we beleeue it, yet is that beliefe in many of vs very faint & farre from the point of suche vigour and strength, as would God it had: let vs saie vnto him with the Father that had the dumme sonne: Credo Domine, adiuua incredulitatem meam, I beleue Lord, but helpe thou my lacke of beliefe. And with his blessed Apostles: Domine, adauge nobis fidē, Lord increase faith in vs: let vs also with the poore Publicane, in knowlege of our owne vnworthines, say with al meekenes of hart: Deus propitius esto mihi peccatori, Lord God be merciful to me sinner that I am: and with the Centurio: Domine, non sum dignus vt intres sub tectū meum, Lord, I am not worthy, ẏ thou shouldest come into my house.

Mar. 9.

Luc. 17.

Mat. 8.

And

And yet with al this remembrance of our owne vnworthines, and therefore the great reuerence, feare and dread for our owne parte: let vs not forget on the other side to consider his inestimable goodnesse, whiche disdaineth not for all our vnworthinesse, to come vnto vs, and to be receiued of vs.

But likewise as at the sight or receiuing of this excellente memorial of his death (for in the remembrance therof doth he thus consecrate & giue his own blessed Flesh & Bloud vnto vs) we must with tender compassion remember and cal to mind the bitter paines of his moste painefull Passion, and yet therwithal reioyce and be glad de in the consideration of his incomparable kindnes, whiche in his so suffering for vs, to our inestimable benefit he shewed & declared towarde vs: so must we

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be both sore afeard of our owne vnworthinesse, & yet therewith be right glad and in great hope at the consideration of his vnmeasurable goodnes.

S. Elizabeth at the visitation and salutation of our blessed Ladie, hauing by reuelation the sure inwarde knowledge, that our Ladie was conceiued with our Lord, albeit that she was herself suche, as els for the diuersitie betweene their ages, she wel might and would haue thought it but conuenient and meetely, that her yong Cosine should come and visite her: yet now bycause shee was Mother to our Lord, she was sore amerueiled of her visitation, and thought herself farre vnworthy thereto, and therefore said vnto her: Vnde hoc, vt veniat mater Domini mei ad me? whereof is this, that the Mother of my Lorde should come to me? Luc. 1.

But

But yet for al the abashment of her owne vnworthines, she cõceiued throughly suche a glad blessed comforte, that her holy child S. Iohn the Baptist hopped in her bellie for ioy, wherof shee said: Vt facta est vox salutationis tuæ in auribus meis, exultauit in gaudio infans in vtero meo, As soone as the voice of thy salutation was in mine eares, the infant in my wombe lepte for ioye.

Now like as S. Elizabeth by the spirite of God had those holy affections, both of reuerence, considering her owne vnworthines in the visitation of the Mother of God, and yet for all that so great inward gladnesse therewith: let vs at this greate high visitation, in which not the Mother of God, as came to S. Elizabeth, but one incõparably more excelling the Mother of God, than the Mother of God passed S. Elizabeth, doth so

bouchesafe to come and visite eche of vs with his most blessed presence, that he commeth not into our house, but into our self: Let vs, I saie, cal for the helpe of the same holy spirit, that than inspired her, & praie him at this high & holy visitation, so to inspire vs, that we may both be abashed with the reuerēt dread of our owne vnworthines, and yet therewith conceiue a ioyful consolation and comfort in the consideration of Gods inestimable goodnes. And that eche of vs like as we may wel saie with great reuerent dread and admiration, Vnde hoc, vt veniat Dominus meus ad me? Whereof is this, ỹ my Lord should come vnto me? & not onely vnto me, but also into me: so we may with glad heart truly say at the sight of his blessed presence, Exultauit gaudio infans in vtero meo, The child in my bellie, that

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is to witte, the soule in my bodie (which should be than such a childe in innocencie, as was that innocent infant S. John) leapeth, good Lord, for ioy.

Now when we haue receiued our Lord, and haue him in our bodie, let vs not than lette him alone, and gette vs foorth about other things, & looke no more vnto him. For litle good could he, that so would serue any geast: but let al our business be about him, let vs by deuout praier talke to him, by deuout meditation talke with him. Let vs saie with the Prophet: Audiam, quid loquatur in me Dominus, I wil heare what our Lord wil speake within me. For surely if wee set aside al other things, and attend vnto him, he wil not faile with good inspirations to speake suche things to vs within vs, as shal serue to the great spiritual comfort and

Psalm. 54.

profit

profit of our soule. And therfore let vs with Martha prouide, ỹ all our outwarde busines may be pertaining to him, in making cheere to him, and to his compa nie for his sake, that is to witte, to poore folke, of whiche he taketh euery one not onely for his Disciple, but also as for himself. For himself saith: Quicquid vni ex istis fecistis in nomine meo, mihi fecistis, That that you haue donne to one of these in my name, you haue done it to my self. And let vs with Marie also sitte in deuout meditation, and hearken wel what our Sauiour being now our geast, wil inwardly saie vnto vs.

Now haue we a special time of praier, whiles hee that hath made vs, he that hath bought vs, he whom we haue offended, he that shall iudge vs, he that shall either damne or saue vs, is of his great goodnes become our

our geast, and is personally present within vs, & that for none other purpose, but to be sewed vnto for pardon, and so thereby to saue vs. Let vs not leese this time therfore, nor suffer this occasion to slippe, whiche we can litle tel whether euer wee shall get it againe or neuer. Let vs indeuour our selfe to keepe him stil, & let vs saie with his twoo Disciples, that were going to the Castell of Emaus: Mane
Mar. 14. nobiscum Domine, tarie with vs good Lord: and then shall we be sure, that he wil not goe from vs, but if we vnkindely put him from vs.

Let vs not plaie like the people of Genazareth, whiche praied him to depart out of their quarters, bycause they lost their hogges by him, when in stede of the hogges he saued the man, out of whom he cast the legion of Diuels that after de-

stroyed

stroyed the hogges. Let not vs likewise rather put God from vs by vnlawfull loue of worldly winning, or foule filthy lust, rather than for the profit of our soule to forbeare it.

For sure may we be, that whan we ware suche, God wil not tarie with vs, but we put him vnkindly from vs. Nor let vs not doe, as did the people of Hierusalem, whiche on Palme Sondaie receiued Christ royally and ful deuoutly with Procession: and on the Fridaie after put him to a shameful passion: On the Sondaie cried, Benedictus qui venit in nomine domini, Blessed be he that commeth in the name of our Lord: and on the Fridaie cried out, Non hunc, sed Barrabam, Wee wil not haue him, but Barrabas: on ỹ Sondaie cried, Osanna in Excelsis, on the Fridaie, Tolle, tolle, crucifige eum. Surely if we receiue him neuer so wel

Mat. 21.

Mar. 11.

Luc. 19.

Ioha. 12.

so wel, nor neuer so deuoutly at Easter: yet when so euer we fal after to such wretched sinful liuing, as casteth our Lord in such wise out of our soules, as his grace tarieth not with vs, we shew our selfe to haue receiued him in suche maner, as those Iewes did. For we do as much as in vs is, to crucifie Christ againe: Iterum (saith S. Paul) crucifigentes Filium Dei.

Heb. 6.

Let vs, good Christian Readers, receiue him in suche wise, as did the good Publican Zacheus, which when he longed to see Christ, & bycause he was but lowe of stature, did clym vp into a tree: our Lorde seeing his deuotiõ, called vnto him, & said: Zachee, come of, & come doune, for this daie must I dwel with thee. And he made haste, & came doune, & very gladly receiued him into his house. But he not onely receiued him with a ioy of

Luc. 19.

a light

a light & soone sliding affection, but that it might wel appeare, that he receiued him with a sure earnest vertuous minde, he proued it by his vertuous workes. For he foorthwith was contented to make recompense to al men, that he had wronged, and that in a large maner, for euery penie, a groote, & yet offered to gene out also foorthwith, the tone half of al his substance vnto the poore men, & that foorthwith also, by & by, without any longer delaie. And therefore he said not: Thou shalt here, that I shal geue it: but he saied, Ecce, dimidiū bonorū meorū do pauperibus, Lo, looke good Lorde, the tone halfe of my goodes I doe geue vnto poore men. Luc. 19.

With such alacritie, with such quicknes of spirite, with suche gladnesse, and such spiritual reioysing, as this man receiued our Lorde into his house: our

Lorde

Lord geue vs ẏ grace to receiue his blessed Bodie & Bloud, his holy soule, & his almighty God head both into our bodies & into our soules, that the fruites of our good woorkes may beare witnesse vnto our cõscience, that we receiue him worthily, and in such a ful faith, and such a stable purpose of good liuing, as we be boundẽ to do. And than shal God geue a gracious sentence, and saie vppon our soule, as he said vpon Zacheus: Hodie salus facta est huic domui, This daie is health & saluation come vnto this house: which that holy blessed persõ of Christ, which we verily in the Blessed Sacrament receiue, through the merite of his bitter Passiõ (wherof he hath ordeined his own blessed Bodie in that blessed Sacramẽt to be the memorial) vouchsafe, good Christian Readers, to graunt vnto vs al.

FINIS.

Deuout Praiers and GHOSTLY MEDITATIONS made and collected also by the said Sir Thomas Moore, whiles he was prisoner in the Tower of London.

Pater noster. Aue Maria. Credo.

O Holie Trinitie, the Father, the Sonne, and the Holy Ghoste, three equal and coeternall Persons, & one almighty God, haue mercie on me vile, abiect, abhominable, sinful wretch: meekely knowledginge before thine high Maiestie my long continued sinfull lyfe, euen from my very childhood hitherto.

In my childehood in this point, and that point, &c.

After my childhoode in this point, and that point, &c. and so forth by euery age.

Now good gracious Lord, as thou geuest me thy grace to knowledge thē, so geue me thy grace not in woorde onely, but in heart also with very sorowful contrition to repent them, & vtterly to forsake thē. And forgeue me those syns also, in which by mine own default through euil affectiōs & euil custome, my reason is with sensualitie so blinded, ẏ I can not discerne thē for syn. And illumine, good Lorde, mine heart, & geue me thy grace to know thē, & to acknowledge thē. And forgeue me my sinnes negligently forgotten, & bring them to my minde, with grace to be purely confessed of them.

Glorious God, geue me from henceforth the grace with litle

respect

respect vnto the worlde, so to set & firmely fixe mine heart vpon thee, that I may say with thy blessed Apostle S. Paule, Mundus mihi crucifixus est, & ego mundo. Mihi viuere Christus est, & mori lucrum. Cupio dissolui & esse cum Christo. Geue me the grace to amende my life, and to haue an eye to mine ende without grudge of death, which to them that die in thee (good Lord) is ỹ gate of a welthy life. Almighty God, doce me facere voluntatẽ tuam. Fac me currere in odore vnguentorum tuorum. Apprehende manũ meam dexteram, & deduc me in via recta propter inimicos meos. Trahe me post te. In chamo & frẽno maxillas meas constringe, quum non approximo ad te. Gal. 4. Phil. 1.

O glorious God, all sinful feare, al sinful sorow & pensifenes, all sinful hope, all sinful mirth & gladnes take from me.

And on ỹ other side concerning such feare, such heauinesse, such consolation, comfort & gladnes, as shal be profitable to my soule, Fac mecum secundùm magnam bonitatem tuam, Domine.

GOod Lord, geue me ỹ grace in al my feare and agony to haue recourse to that great feare & wonderful agonie, that thou my sweete Sauiour hadst at the Mount of Oliuete before thy moste bitter Passion, and in the meditation thereof to conceiue ghostly comforte and consolatiõ profitable for my soule.

Almighty God take from me all vaine glorious mindes, all appetites of mine owne praise, al enuie, couetousnes, glotonie, slouth, and leachery, al wrathful affections, al appetite of reuenging, all desire or delite of other folkes harme, al pleasure in prouoking any person to wrath & anger, al delite of exprobration

and

and insultatiõ against any person in their affliction or calamitie. And geue me, good Lord, an humble, lowly, quiet, peaceable, patient, charitable, kinde, tender, and pitiful minde, with all my workes, & al my woords, & all my thoughtes, to haue a tast of thy holy blessed Spirite.

Geue me, good Lorde, a ful faith, a firme hope, & a feruent charitie, a loue to thee, good Lord, incomparably aboue the loue to my self, and that I loue nothing to thy displeasure, but euery thing in an order to thee.

Geue me, good Lorde, a longing to be with thee, not for the auoiding of ỹ calamities of this wretched world, nor so much for auoiding of the paines of Purgatorie, nor of the paines of hel neither, nor so much for the attaining of the ioyes of heauen in respect of mine own cõmodities, as euen for a very loue to thee.

And beare mee, good Lorde, thy loue & fauour, whiche thing my loue to ther-ward (were it neuer so great) could not, but of thy great goodnes, deserue.

And pardon me, good Lord, that I am so bolde to aske so high petitions, being so vile a sinful wretch, and so vnworthy to obtaine the lowest: but yet good Lord, such they be as I am bound to wish for, & should be nerer the effectual desire of thē, if my manifold sinnes were not the let. From which, o glorious Trinitie vouchsafe of thy goodnes to wash me with that blessed Bloud that issued out of thy tender bodie, o sweet Sauiour Christ, in the diuers torments of thy most bitter Passion.

Take from me, good Lorde, this luke warme fashion, or rather keycold maner of meditation, & this dulnes in praying vnto thee: & geue me warmth,

delight

delight & quicknes in thinking vpō thee: & gene me the grace to long for thy holy Sacraments, and specially to reioyce in the presence of thy very blessed Bodie, sweete Sauiour Christe, in the holy Sacramēt of ỹ Aulter: And duly to thanke thee for thy gracious visitatiō therewith: & at that high memorial, with tender compassion, to remember & cōsider thy moste bitter Passiō.

Make vs al, good Lord, virtually participant of that holy Sacrament this daie, and euery day make vs al liuely mēbers, sweete Sauiour Christe, of thy holy Mystical Bodie, thy holy Catholique Churche.

Dignare Domine, die isto sine peccato nos custodire.

Miserere nostrî Domine, miserere nostrî.

Fiat misericordia tua Domine super nos, quemadmodum speravimus in te.

In te Domine ſperaui, nō confundar in æternum.

Ora pro nobis, Sancta Dei Genitrix.

Vt digni efficiamur promiſſionibus Chriſti.

Pro amicis.

ALmighty God, haue mercie on N. &c. with ſpecial meditation and conſideration of euery friend, as godly affection and occaſion requireth.

Pro inimicis.

ALmighty God, haue mercie on N. &c. & on al that beare me euil will, & would me harme, & their faults & mine together, by ſuch eaſie, tender, merciful meanes, as thine infinite wiſedome beſt cā deuiſe, vouchſafe to amend & redreſſe, & make vs ſaued ſoules in heauen together, where we may euer liue and loue together with thee and thy

thy blessed Saincts, O glorious Trinitie, for the bitter Passiō of our swēete Sauior Christ. Amen.

LOrd geue me pacience in tribulation, and grace in euery thig to cōforme my wil to thine, ẏ I may truely saie: Fiat voluntas tua sicut in cœlo & in terra.

The things, good Lord, that I praie for, geue me the grace to labour for. Amen.

Pater noster, &c.

GEue me ẏ grace, good Lord, to set the world at naught.

To set my minde fast vpon thee.

And not to hang vppon the blast of mennes mouthes.

To be content to be solitarie.

Not to long for worldly companie.

Litle and litle vtterly to cast of the world.

And rid my minde of all the bulines thereof.

Not to long to heare of any worldly things.

But ỳ the hearing of worldly fantasies may be to me displeasaunt.

Gladly to be thinkig of God,

Pitiously to cal for his helpe.

To leane vnto the comfort of God.

Busily to labour to loue him.

To know mine owne vilitie and wretchednes.

To humble & meekē my selfe vnder the mighty hand of God.

To bewaile my sinnes past.

For the purging of them patiently to suffer aduersitie.

Gladly to beare my purgatorie here.

To be ioyful of tribulation.

To walke the narowe waie that leadeth to life.

To beare the Crosse with Christe.

To haue the last thinges in remembrance.

To haue euer before myne eye my death that is euer at hand.

To make death no stranger to mee.

To foresee and consider the euerlasting fier of hel.

To praie for pardon, before the Iudge come.

To haue cõtinually in minde the Passion that Christ suffered for mee.

For his benefites incessantly to geue him thankes.

To buy the time againe, that I before haue lost.

To abstein from vaine confabulations.

To eschue light foolish mirth and gladnes.

Recreations not necessarie to cut of.

Of worldly substance, frinds, libertie, life & al, to set the losse at right nought, for the winning of Christe.

To thinke my most enemies my best friends.

For the brethern of Joseph could neuer haue done him so much good with their loue and fauour, as they did him with their malice and hatred.

These mindes are more to be desired of euery man, than al the treasure of all the Princes and Kings Christian and Heathen, were it gathered and laid together all vpon one heape.

An Instruction.

BEare no malice or euil wil to no man liuing: for either the mã is good, or nought.

If he be good, and I hate him: than am I nought. If he be nought, either he shal amend & die good, and goe to God: or abide nought, & die nought, and go to the diuel. And than let me now remember, that if he shall be saued

be saued, he shal not faile (if I be saued to, as I trust to be) to loue me very hartily, & I shall then in likewise loue him. And why should I now than hate one for this while, which shal hereafter loue mee for euermore? And why shoulde I nowe than be enemie to him, with whome I shall in time cõming be coupled in eternal friendship? And on the other side, if he shall continue nought, & be damned: than is there so outragious eternal sorow towards him, that I may well thinke my selfe a deadly cruel wretche, if I woulde not now rather pitie his paine, than maligne his person. If one wil saie, that we may well, & with good conscience, wish an euill man harme, least he should doe harme to such other folke as are innocente and good: I wil not now dispute vpon that point. For that roote hath many moe braun-

launches to be wel weighed and considered, than I can now conueniently write, hauing none other pen but a cole. But verily this wil I saie, that I wil giue counsail to euery good frind of mine, but if he be put in such a roume, as to punnish an euil man lyeth in his charge by reason of his office, eis leaue the desire of punishmēt vnto God, and vnto such other folke as are so grounded in charitie and so fast cleaue vnto God, that no secrete shrewde cruell affection, vnder the cloke of a iust and a vertuous zeale, can crepe in & vndermine them. But let vs that are no better than men of a meane sorte, euer praie for suche mercifull amendment in other folke, as our own conscience sheweth vs that we haue nede in our selfe,

VITA per offensam Dei seruata, erit ei, qui sic se seruauerit, odibilis. Nam qui sic vitam tuã seruaueris, tute postridie vitã tuam odio habebis, & dolebis vehementer, mortem te non pertulisse pridie. Nam restare tibi mortem recordaberis, quæ qualis futura sit nescis, neq; quàm citò ventura, & meritò habes metuere, ne mortẽ sic dilatam sequãtur inferorum tormenta, vbi desiderabunt homines mori, & mors fugiet ab eis, quum eam mortem quam fugisti, secutura fuerint æterna cœlorum gaudia. Apocal. 9.

Quàm stultum est, vitando mortem temporaneam incurrere in æternã? nec temporaneam vitare tamen, sed paulisper differre? Nam si inpræsentiarum mortẽ vitaris, an perpetuô iam victurus es? aut alio tempore sine pœna moriturus? Immò continget tibi fortasse, quod diuiti longam sibi vitam promittenti, Christus impendisse commemorat: Stulte, hac nocte rapiẽt abs te animam tuam. Cæterùm hoc certè certum habes, quòd & mori aliquando debes, & (quæ est humanæ vitæ breuitas) viuere diu non potes. Denique nec hoc, opinor, dubitas, quòd quũ fatalis morbus aduenerit, & appetẽtis mortis molestia Luc. 12.

lestia cœperit ingraueſcere, optabis te fuiſſe prīdē pro animæ tuæ conſeruatione, quantūuis cruciabili morte, peremptum. Nō eſt illud ergo tā deſperatè metuendū tibi ne fiat, quod fuiſſe factū, ſcis, te paulò pòſt exoptaturū. Qui patiuntur ſecundùm voluntatē Dei, fideli
1. Pet. 4. Creatori cōmendant animas ſuas. Charisſimi, Nolite peregrinari in feruore, qui ad tentationē vobis fit, quaſi nouū aliquid vobis cōtingat, ſed cōmunicantes Chriſti paſsionibus, gaudete, vt in reuelatione gloriæ eius gaudeatis exultātes. Pudeat bonos in bonis timidiores eſſe, quàm mali ſunt in malis. Audire ſiquidē latrones licet dicentes, ignauū eſſe eū, qui refugiat ſeptēnij voluptatē, ne pòſt patiatur dimidiatæ horæ ſuſpendium. Et Chriſtianum hominē non pudeat, potius æternā vitā & felicitatē perdere, quàm pati velit breuē mortem paulò citiùs, quā tamē ſcit ſe neceſſariò paſſurum paulò ſeriùs, & niſi pœniteat, à morte tēporali ruiturum protinus in ęternā, eāq; plenā tormētis omni morte moleſtioribus. Si quis vel vnū cōſpicere poſſet ex dęmonibus illis, qui magno numero nos expectant, vt in æternum crucient: omnes mortalium omniū minas vnius terrore floccifaceret. Et quātò magis

tò magis floccifaceret, si videre posset cœlos apertos, & Iesum stantem, sicut vidit Beatus Stephanus? Aduersarius ver ter diabolus, sicut leo rugiēs circuit, quęrēs quē deuoret. Bernardus: Gratias ago magno illi Leoni de tribu Iuda: rugire iste potest, mordere non potest. Quātumcūq; minetur, nō simus bestiæ, vt nos prosternat vacuus ille rugitus. Verè bestia est, verè rationis expers, qui tā pusillanimis est, vt solo timore cedat qui sola futuri laboris exaggeratione victus ante conflictū, nō telo, sed tuba prosternitur. Nondū restitistis vsq; ad sanguinē, ait strenuus ille dux, qui Leonis huius nouerat vanū esse rugitū. Et alius: Resistite inquit Diabolo, & fugiet à vobis, resistite fortes in fide. Eos qui, spe in Deū relicta, fugiūt ad humanum auxiliū, perituros pdicit cū suo auxilio.

Actor. 7.

1. Petr. 5.

Heb. 12.

Iacob. 4.

Esai. 31.

Sic periit Saul rex, qui murmurans, impatiens, & desperans de Deo, quia non statim exauditus est, trāstulit se ad consulēdam Phytonissam: quum prius omnes Phytonissas edicto publico iussisset puniendas.

My firme hope is, that he, whiche so derely bought me, will not, wout mine owne damnable fault, leese me to his most malicious enemie.

The Engliſh of the Latine that went before.

WHo ſo euer ſo ſaueth his lyfe, that he diſpleaſeth God thereby, ſhall ſoone after, to his no litle griefe, ful ſore miſlyke the ſame. For if thou ſo ſaueſt thy lyfe, thou ſhalt on the morow ſo deadly hate thy lyfe, that at the heart ful heauy ſhalt thou be, that the day before thou didſt not leeſe thy lyfe. For that certaynely dye thou muſte, ſhalt thou full ſurely remember: but how, or how ſoone, that woteſt thou not at all. And iuſt cauſe haſt thou to feare, leaſt vpõ ſuch delay of thy death, may haply enſue the euerlaſting tormentes in hel, where men ſhal ſore long to die, and death ſhal flee from them: wheras by th' enduryng of that death, whiche thou ſo muche abhorreſt, there ſhould haue

Apocal. 9.

haue vndoubtedly followed the euerlasting ioyes of heauen.

What foly is it for thee than, to auoide this tẽporal death, as thereby to fall in perill, to purchase thy selfe eternal death: and yet therewith not to escape thy tẽporal death, but perhaps for a while only to delaie thy death?

For put case thou mightest for that whyle eschew the daunger of death: art thou sure therfore, eyther to continew thy lyfe for euer, or at an other time to die & feele no paine? May rather it may fortune to fare with thee, as it fared with the riche man, that assuredly reckened himselfe to liue ful many a yere, to whō Christe said: This night thou foole, shal they beriue the of thy lyfe. And againe, this art thou wel assured of, ẏ both die ones thou shalt, & also, for ẏ so shortly mans lyfe here passeth awaie, that lōg here liue thou cāst not. Luc. 12.

Fynal-

Fynally hereof, as I suppose, doubtest thou neuer a deale, that when the time shall come, in which thou shalt lie sicke on thy deathbed, and therewith begyn to fele ỹ painful pangs of death so dreadfully drawing on: than wilt thou heartyly wish, that for ỹ sauing of thy soule, thou hadst died a most sharpe & cruel death many a daie before. Than cause hast thou none pardie, so sore to feare that thing to fal, which as than knowest thy self right wel, thou wouldst within a while after haue wisshed to haue fallen vnto thee before. Who so euer suffer any trouble or aduersitie, according to the will of God, muste wholly committe their soules into the handes of God their trusty and faithfull Creatour. Be not discouraged, my welbeloued bretherne, saith S. Peter, by reason of the extreme persecutiõ that is amongest you (whiche

1. Petr. 4.

(whiche is sent you for a proufe of your patience) as though some strange thing were befalle vnto you: but in as muche as ye be partakers of Christes paine & Passion, ful heartily reioice, that you may likewise reioice at ỹ reuelatiõ of his glorie.

Wel may good men be ashamed, to haue lesse courage to do good, than euil men haue to doe euil. For a mã may heare theues not let to say, ỹ he hath a faint stomacke, that wil stick for halfe an howres hanging to liue seuẽ yeres in pleasure. And what a shame were it than for a Christẽ man, to be content rather to lese the lyfe & blisse euerlasting, than suffer a short death somewhat afore his time, whiche he is so wel assured, that needes suffer he shal, and that within a while after, and (but if he repent him in tyme) straight vppon his temporal death, fal into eternal.

death,

death & the same so horrible and paineful, that it farre exceedeth al other kyndes of death.

If it were possible for a man, with his corporal eyes, to behold one of those grielly fiends, which in so great a numbre daily looke & long for vs in hell for euer to torment vs: the feare of him alone would make him not to regard a rish, all the terrible threates that any manne could imagine. And how muche lesse would he regard then thā, if he might possibly see heauen open, & Iesus Christe there standing, as did the blessed S. Stephan?

Your aduersary the diuell, sayth S. Peter, lyke a roring lion renneth about, seking whō he may deuoure. But hearcke what S. Bernard saith: I humbly thanke that mighty Lion of the Tribe of Iuda: well rore may this lion, but bite me he cānot. Threaten he vs neuer so muche,

1. Pet. 5.

much, let vs not be such beastly cowards, that for his only rude rorying we fal downe flat to the ground. For a very beast is he, & hath no reason in deede, which is either so feble spirited, that for feare alone he geueth ouer, or so discomfited vpon a vaine imagination of the paines that he may hap to suffer, that at ỳ bare blaste of the trumpet, before the batayle beginne, he is quite and cleane ouerthrowē without any stroke at al. Ye haue not resisted as yet to the shedding of your blood, saith ỳ valiant Capitain, whiche knewe right well, that the rorying of this lion was nothing to be passed on. And an other saith, Stand stiffe against the diuel, and he wili flee from you. Stande stiffe, I saie, with a strong and stedfast faith: for Esaie geueth vs warnyng before, that they, that hauing no hope of Gods helpe, flee for succour

Hebr. 12.

Iacob. 4.

cour to mans helpe, shall bothe thē selues, & their helpers with them, come to vtter confusion.

So came Kinge Saul to naught, who, bycause he was not by and by of God heard at his pleasure, murmured, grudged, and distrusted God, and so fell in conclusion to seeke counsaile of a wytche, whereas for the punishment of all witches, he him selfe had geuen generally so precise commaundement before.

Here foloweth a feruent Calling for the helpe of God against all trouble and tentation, made and gathered out of certaine Psalmes by the same Sir Thomas Wooze in the time (as it may seme) of his last trouble and persecution.

IMPLORATIO DIVINI AVXILII

contra tentationem, cum insultatione contra Dæmones ex spe & fiducia in Deum.

DOmine, quid multiplicati sunt, qui tribulant me? multi insurgunt aduersum me. Psalt. 3.

Multi dicũt animæ meę, Non est salus ipsi in Deo eius.

Tu autem, Domine, susceptor meus es, gloria mea, & exaltans caput meum.

Ego dormiui, & soporatus sum & exurrexi, quia Dominus suscepit me.

Non timebo millia populi circundantis me: exurge Domine, saluum me fac Deus meus.

Domine deduc me in iustitia tua propter inimicos meos: dirige in conspectu tuo viam meam. Psalt. 5.

Quoniam non est in ore eorũ veritas, cor eorum vanum est.

Sepulcrum patens est guttur eorum, iudica illos Deus.

Decidãt à cogitationibus suis: secundùm multitudinem impietatum eorum expelle eos, quoniam irritauerunt te domine.

Et lætentur omnes qui sperãt in te, in æternum exultabunt, & habitabis in eis

Domine vt. scuto bonæ voluntatis tuæ coronasti nos.

Psal. 7. Domine deus meus, in te speraui, saluum me fac ex omnibus persequentibus me, & libera me.

Nequando rapiat vt leo animam meam, dum non est qui redimat, neque qui saluum faciat.

Exurge domine in ira tua, & exaltare in finibus inimicorum meorum.

Persequatur inimicus animam meã vt cõprehendat, & conculcet in terra vitam meam, & gloriã meam in puluerem deducat.

Arcum ſuũ tetendit, & parauit illũ: & in eo parauit vaſa mortis, ſagittas ſuas ardentibus effecit.

Ecce parturit iniuſtitiã, cõcepit doloré, & peperit iniquitaté.

Lacum aperuit, & effodit eũ, incidit in foueam quam fecit.

Conuertetur dolor eius in caput eius, & in verticem ipſius iniquitas eius deſcendet.

Confitebor domino ſecundũ iuſtitiam eius: & pſallam nomini domini altiſsimi.

In pace in idipſum dormiam & requieſcam. Pſal. 4.

Quoniam, tu domine, ſinguláriter in ſpe conſtituiſti me.

Miſerere mei domine, vide humilitatem meã de inimicis meis. Pſal. 9.

Et ſperent in te, qui nouerunt nomẽ tuum domine, quoniã nõ dereliquiſti quærétes te, domine.

Et factus eſt Dominus refugium pauperi, adiutor in opportunitatibus in tribulatione.

Vt quid, Domine, receſsisti longè, deſpicis in opportunitatibus in tribulatione?

Quoniam non in finem obliuio erit pauperis, patientia pauperum non peribit in finem.

Exurge Domine Deus, exaltetur manus tua, ne obliuiſcaris pauperum.

Tibi derelictus eſt pauper, orphano tu eris adiutor.

Deſiderium pauperum exaudiuit Dominus: præparationem cordis eorum audiuit auris tua.

Dominus in tẽplo ſancto ſuo: Dominus in cœlo ſedes eius.

Oculi eius in pauperem reſpiciunt: palpebrę eius interrogant filios hominum

Propter miſeriam inopum & gemitum pauperum, nunc exurgam, dicit Dominus.

Domine, Deus meus, in te ſperaui, ſaluum me fac ex omnibus perſequẽtibus me, & libera me.

Vſque-

Vsquequo, Domine, obliui- Psal. 12.
sceris me in finem? vsquequo a-
uertis faciem tuam à me?

Quádiu ponã cõsilia in anima
me? doloré in corde meo per diẽ?

Vsquequo exaltabitur inimi-
cus meus super me? respice, &
exaudi me Domine, deus meus.

Illumina oculos meos, ne vn-
quam obdormiam in morte: ne-
quando dicat inimicus meus,
Prævalui aduersus eum.

Qui tribulant me, exultabunt
si motus fuero: ego autem in mi
sericordia tua speraui.

Exultabit cor meum in salu-
tari tuo: cantabo Domino, qui
bona tribuit mihi, & psallam no-
mini Domini altissimi.

Conserua me, Domine, quo- Psal. 15.
niam speraui in te: dixi Domi-
no, Deus meus es tu, quoniam
bonorum meorum non eges.

Perfice gressus meos in semitis Psal. 16.
tuis: vt non moueantur vestigia
mea.

Mirifica misericordias tuas, qui saluos facias sperantes in te.

Psal.15. Prouidebā Dominum in conspectu meo semper, quoniam à dextris est mihi, ne cómouear.

Propterhoc lętatū est cor meū, & exultauit lingua mea, insuper & caro mea requiescet in spe.

Tu illuminas lucernam meam domine: Deus meus, illumina tenebras meas.

Quoniā in te eripiar à tētatione, in deo meo trāsgrediar murū.

Deus meus impolluta via eius, eloquia domini igne examinata, protector est omnium sperantium in se.

Quoniam quis Deus præter dominum? aut quis Deus, præter Deum nostrum?

Psal.21. Ego autem sum vermis & nō homo, opprobrium hominum, & abiectio plebis.

Omnes videntes me deriserūt me: locuti sunt labijs, & mouerunt caput.

Tu

Tu es, qui extraxisti me de ventre, spes mea ab vberibus matris meę, in te proiectus sum ex vtero

De ventre matris meæ Deus meus es tu, ne discesseris à me

Quoniam tribulatio proxima est, quoniam nō est qui adiuuet.

Tu autem, domine, ne elongaueris auxilium tuū à me, ad defensionem meam conspice.

Et si ambulauero in medio vmbræ mortis, nō timebo mala, quoniam tu mecum es.

Virga tua & baculus tuus ipsa me consolata sunt.

Ad te domine leuaui animam meam: Deus meus, in te, cōfido, non erubescam. Psal. 24.

Neque irrideant me inimici mei: etenim vniuersi, qui sustinent te non confundentur.

Delicta iuuēturis meę & ignorantias meas ne memineris.

Secundū misericordiā tuā memēto mei tu, propter bonitatem tuā, dñe.

Propter nomen tuum, Domine, propitiaberis peccato meo, multum est enim.

Oculi mei semper ad Dominum, quoniam ipse euellet de laqueo pedes meos.

Tribulationes cordis mei multiplicatæ sunt, de necessitatibus meis erue me.

Vide humilitatem meam & laborem meum, & dimitte vniuersa delicta mea.

Dominus illuminatio mea, & salus mea; quem timebo?

Psal. 26. Dominus protector vitę meę, à quo trepidabo?

Si consistant aduersum me castra, non timebit cor meum.

Si exurgat aduersum me prælium, in hoc ego sperabo.

Vnã petij à Domino, hanc requirã, vt inhabitẽ in domo Domini omnibus diebus vitę meæ.

Vt videam voluntatem Domini, & visitem templum eius.

Exaudi

Exaudi Domine vocem meã, qua clamaui ad te, miserere mei, & exaudi me.

Tibi dixit cor meum, exquisiuit te facies mea, faciem tuam domine requiram.

Ne auertas faciem tuam a me: ne declines in ira à seruo tuo.

Adiutor meus esto, ne derelinquas me, neque despicias me, Deus salutaris meus.

Credo videre bona Domini: in terra viuentium.

Expecta dominum, viriliter age: confortetur cor tuum, & sustine dominum.

Ad te, domine, clamabo, Deus meus ne sileas à me: nequando taceas à me, & assimilabor descendentibus in lacum. Psal. 27.

Psallite domino Sancti eius, & confitemini memoriæ sanctitatis eius. Psal. 29.

Quoniam ira in indignatione eius, & vita in voluntate eius.

Ad veſperum demorabitur fletus: & ad matutinum lætitia.

Auertiſti faciem tuam à me, & factus ſum conturbatus.

Ad te, domine, clamabo, & ad Deum meum deprecabor.

Quæ vtilitas in ſanguine meo dum deſcẽdo in corruptionem?

In te, domine, ſperaui, nõ confundar in æternum: in iuſtitia tua libera me.

Pſal. 30. Inclina ad me aurem tuam, accelera vt eruas me.

Eſto mihi in Deum protectorem, & in domum refugij, vt ſaluum me facias.

Quoniã fortitudo mea & refugiũ meũ es tu, & propter nomen tuũ deduces me, & enutries me.

Educes me de laqueo, quem abſconderunt mihi, quoniam tu es protector meus.

In manus tuas, Domine, commendo ſpiritum meum redemiſti me, domine, Deus veritatis.

Mi-

Miſerere mei, domine, quoniam tribulor, conturbatus eſt in ira oculus meus, anima mea & venter meus.

Quoniá defecit in dolore vita mea, & anni mei in gemitibus.

Infirmata eſt in pauptate virt⁹ mea, & oſſa mea cõturbata ſunt.

Super omnes inimicos meos factus ſum opprobrium vicinis meis valde, & timor notis meis.

Qui videbant me, foras fugerunt à me: obliuioni datus ſum tanquam mortuus à corde.

Factus ſum tãquá vas perditũ: quoniá audiui vituperationem multorũ cõmoratiũ in circuitu.

In eo dum conuenirent ſimul aduerſum me, accipere animam meam conſiliati ſunt.

Ego autem in te ſperaui, domine: dixi, Deus meus es tu, in manibus tuis ſortes meæ.

Illuſtra faciem tuam ſuper ſeruum tuum, ſaluum me fac in

misericordia tua, domine non confundar, quoniá inuocaui te.

Quâm magna multitudo dulcedinis tuæ, domine? quam abscondisti timentibus te.

Ecce, oculi domini super timentes eum, & in eis qui sperãt super misericordia eius.

Vt eruat à morte animas eorum, & alat eos in fame.

Anima nostra sustinet dominum, quoniam adiutor & protector noster est.

Quia in eo lætabitur cor nostrum, & in nomine sancto eius sperauimus.

Psal. 33. Fiat misericordia tua domine super nos: quemadmodum sperauimus in te.

Accedite ad eum, & illuminamini, & facies vestræ non confundentur.

Immittet Angelus domini in circuitu timentium eum, & eripiet eos.

Gu-

Guſtate, & videte, quoniam ſuauis eſt Dominus, beatus vir, qui ſperat in eo.

Timete dominum omnes Sancti eius, quoniam non eſt inopia timentibus eum.

Diuites eguerunt, & eſurierunt: inquirentes autem dominum non minuẽtur omni bono.

Iuxtà eſt dominus his, qui tribulato ſunt corde, & humiles ſpiritu ſaluabit.

Filij hominum in tegmine alarum tuarum ſperabunt, inebriabuntur ab vbertate domus tuæ. Pſal. 35.

Quoná apud te eſt fons vitę, & in lumine tuo videbimus lumẽ.

Dñe, ne in furore tuo arguas me, neq; in ira tua corripias me. Pſal. 37.

Quoniá ſagittę tuę infixę ſunt mihi, & confirmaſti ſuper me manum tuam.

Non eſt ſanitas in carne mea à facie iræ tuæ, nõ eſt pax oſsibus meis à facie peccatorum meorũ.

Quo-

Quoniá iniquitates meę ſuper greſſę ſunt caput meũ, & ſicut onus graue grauatę ſunt ſuper me.

Putruerunt & corruptæ ſunt cicatrices meæ, à facie inſipientiæ meæ.

Miſer factus ſum, & curuatus ſum vſq; in finem: tota die contriſtatus ingrediebar.

Quoniam lumbi mei impleti ſunt illuſionibus: & non eſt ſanitas in carne mea.

Afflictus ſum, & humiliatus ſum nimis: rugiebam à gemitu cordis mei.

Domine, ante te omne deſiderium meum: & gemitus meus à te non eſt abſconditus.

Cor meum conturbatum eſt, dereliquit me virtus mea: & lumen oculorum meorum, & ipſum non eſt mecum.

Amici mei & proximi mei aduerſum me appropinquauerunt, & ſteterunt.

Et

Et qui iuxta me erant, delongè ſteterunt, & vim faciebāt, qui quærebant animam meam.

Et qui inquirebāt mala mihi, locuti ſunt vanitates: & dolos tota die meditabantur.

Ego autem tanquam ſurdus, non audiebam: & ſicut mutus, non aperiens os ſuum.

Et factus ſum ſicut homo non audiens, & nō habens in ore ſuo redargutiones.

Quoniam in te, domine, ſperaui, tu exaudies me, domine, Deus meus.

Quia dixi, Nequando ſuper-gaudeant mihi inimici mei, & dum commouentur pedes mei, ſuper me magna locuti ſunt.

Quoniam ego in flagella paratus ſum, & dolor meus in cōſpectu meo ſemper.

Quoniam iniquitatem meam annūciabo, & cogitabo pro peccato meo.

Ini-

Inimici aũt mei viuunt, & cõfirmati ſunt ſuper me: & multiplicati ſunt, qui oderũt me iniquè.

Qui retribuunt mala pro bonis, detrahebant mihi, quoniam ſequebar bonitatem.

Ne derelinquas me, domine: Deus meus, ne diſceſſeris à me.

Intẽde in adiutorium meum, domine, Deus ſalutis meæ.

Pſal. 38. Dixi, Cuſtodiam vias meas, vt nõ delinquam in lingua mea.

Poſui ori meo cuſtodiã, cũ cõſiſteret peccator aduerſum me.

Obmutui, & humiliatus ſum, & ſilui à bonis, & dolor meus renouatus eſt.

Cõcaluit cor meum intra me, & in meditatione mea exardeſcet ignis.

Locutus ſum in lingua mea, Notum fac mihi domine finem meum.

Et numerum dierum meorũ quis eſt, vt ſciam quid deſit mihi.

Ecce

Ecce mẽsurabiles posuisti dies meos, & substantia mea tãquam nihilum ante te.

Veruntamen vniuersa vanitas, omnis homo viuens.

Veruntamen in imagine pertransit homo, sed & frustra conturbatur.

Thesaurizat, & ignorat, cui congregabit ea.

Et nunc quæ est expectatio mea? nónne dominus? & substantia mea apud te est.

Ab omnibus iniquitatibus meis eruc me, opprobrium insipienti dedisti me.

Obmutui, & non aperui os meum: quoniam tu fecisti, amoue à me plagas tuas.

A fortitudine manus tuæ ego defeci, in increpationibus: ppter iniquitatẽ corripuisti hominem.

Et tabescere fecisti sicut araneam animam eius, veruntamen vanè conturbatur omnis homo.

Ex-

Exaudi orationem meam, domine, & deprecationem meã, auribus percipe lachrymas meas.

Ne sileas: quoniã aduena ego sum apud te, & peregrinus, sicut omnes patres mei.

Remitte mihi, vt refrigerer, priusquã abeã, & amplius nõ ero.

Psal. 39. Beatus vir, cuius est nomẽ domini spes eius, & non respexit in vanitates, & insanias falsas.

Multa fecisti tu domine, mirabilia tua, & cogitationibus tuis, non est qui similis sit tibi.

Tu autem, domine, ne longè facias miserationes tuas â me, misericordia tua & veritas tua susceperunt me.

Quoniam circundederunt me mala, quorum non est numerus: cõprehenderunt me iniquitates meæ, & non potui vt viderem.

Multiplicatæ sunt super capillos capitis mei, & cor meum dereliquit me.

Com-

Complaceat tibi, domine, vt eruas me: Domine ad adiuuandum me respice.

Exultent & lætentur super te omnes quærentes te, & dicant semper, magnificetur dominus, qui diligunt salutare tuum.

Ego aũt mendicus sum & pauper, dominus solicitus est meî.

Adiutor meus & protector meus tu es, Deus meus ne tardaueris.

Quemadmodũ desiderat cer- Psal. 41.
uus ad fontes aquarum: ita desiderat anima mea ad te, Deus.

Sitiuit anima mea ad Deum fontem viuum: quando veniam, & apparebo ante faciem Dei?

Fuerunt mihi lachrymæ meæ panes die ac nocte, dum dicitur mihi cotidie, Vbi est Deus tuus?

Hęc recordatus sum, & effudi in me animam meam, quoniam trãsibo in locum tabernaculi admirabilis vsque ad domum Dei.

In

In voce exultationis & confessionis, sonus epulantis.

Quare tristis es anima mea? & quare conturbas me?

Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei, & Deus meus.

Ad meipsum anima mea conturbata est: propterea memor ero tui ê terra Iordanis, & Hermonij à monte modico.

Abyssus abyssum inuocat, in voce cataractarum tuarum.

Omnia excelsa tua & fluctus tui super me transierunt.

In die mandauit Dñs misericordiã suã, & nocte canticũ eius.

Apud me oratio deo vitę meæ: dicam Deo, Susceptor meus es.

Quare oblitus es mei? & quare contristatus incedo, dum affligit me inimicus?

Dum confringuntur ossa mea, exprobrauerunt mihi, qui tribulant me, inimici mei.

Dum

Dum dicunt mihi per singulos dies, Vbi est Deus tuus?

Quare tristis es anima mea? & quare conturbas me?

Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei, & Deus meus.

Deus noster refugium & virtus: adiutor in tribulationibus quæ inuenerunt nos nimis. Psal. 45.

Propterea non timebimus dū turbabitur terra: & transferentur montes in cor maris.

Sonuerunt & turbatæ sunt aquæ eorum: cōturbati sunt mōtes in fortitudine eius.

Fluminis impetus lætificat ciuitatem Dei: sanctificauit tabernaculum suum Altissimus.

Deus in medio eius non commouebitur, adiuuabit eam deus manè diluculo.

Miserere meî Deus, secundùm magnam misericordiam tuam. Psalt. 50.

Et

Et ſecundum multitudinem miſerationum tuarum, dele iniquitatem meam.

Amplius laua me ab iniquitate mea: & à peccato meo munda me.

Quoniam iniquitatem meam ego cognoſco: & peccatũ meum contra me ęſt ſemper.

Tibi ſoli peccaui, & malũ corã te feci: vt iuſtificeris in ſermonibus tuis, & vincas cũ iudicaris.

Ecce enim in iniquitatibus cõceptus ſum. & in peccatis concepit me mater mea.

Ecce enim veritatem dilexiſti: incerta & occulta ſapientiæ tuæ manifeſtaſti mihi.

Aſperges me hyſſopo, & mundabor: lauabis me, & ſuper niuem dealbabor.

Auditui meo dabis gaudiũ & lętitiá: & exultabũt oſſa humiliata.

Auerte faciem tuam à peccatis meis: & omnes iniquitates meas dele.

Cor

Cor mundū crea in me Deus: & ſpiritum rectum innoua in viſceribus meis.

Ne proijcias me à facie tua· & Spiritum ſanctum tuum ne auferas à me.

Redde mihi lętitiam ſalutaris tui: & Spiritu principali confirma me.

Docebo iniquos vias tuas: & impij ad te conuertentur.

Libera me de ſanguinibus, Deus, Deus ſalutis męę: & exultabit lingua mea iuſtitiam tuam.

Domine, labia mea aperies: & os meū annuntiabit laudem tuā.

Quoniam ſi voluiſſes ſacrificiū dediſſem vtique: holocauſtis non delectaberis.

Sacrificium Deo, ſpiritus contribulatus: cor contritum & humiliatum, Deus non deſpicies.

Benignè fac, domine, in bona voluntate tua Sion: vt ædificentur muri Hieruſalem.

Tunc

Tunc acceptabis ſacrificium iuſtitię, oblationes & holocauſta: tunc imponent ſuper altare tuū vitulos.

Pſal. 54. Exaudi, deus, orationē meam, & ne deſpexeris deprecationem meā, intēde mihi, & exaudi me.

Cor meum conturbatum eſt in me, & formido mortis cecidit ſuper me.

Timor & tremor venerūt ſuper me, & cōtexerūt me tenebrę.

Et dixi, Quis dabit mihi pennas ſicut columbæ, & volabo & requieſcam?

Iacta ſuper Dominum curam tuam, & ipſe te enutriet.

Pſal. 61. Nōne deo ſubiecta erit anima mea? ab ipſo enim ſalutare meū.

Nam & ipſe Deus meus, & ſalutaris meus, ſuſceptor meus, nō mouebor amplius.

Quouſq; irruitis in hominem? interficitis vniuerſi vos, tāquam parieti inclinato, & maceriæ depulſæ. Ve-

Veruntamen Deo ſubiecta eſto anima mea, quoniam ab ipſo patientia mea

Quia ipſe Deus meus, & Salua tor meus, adiutor meus, nō emigrabo.

In Deo ſalutare meum, & gloria mea, Deus auxilij mei, & ſpes mea in Deo eſt.

Sperate in eo omnis congregatio populi, effundite coram illo corda veſtra, adiutor Deus noſter in æternum.

Semel locutus eſt Dominus, duo hæc audiui, quia poteſtas Dei eſt, & tibi Domine miſericordia, quia tu reddes vnicuique iuxta opera tua.

Deus, Deus meus: ad te de luce vigilo. Pſal. 62.

Sitiuit in te anima mea, quàm multipliciter tibi caro mea.

In terra deſerta, inuia, & inaquoſa, ſic in ſancto apparui tibi, vt videre virtutem tua & gloriá tuam.

Quoniam melior est misericordia tua super vitas, labia mea laudabunt te.

Sic benedicam te in vita mea, & in nomine tuo leuabo manus meas.

Sicut adipe & pinguedine repleatur anima mea, & labijs exultationis laudabit os meum.

Sic memor fui tuî super stratũ meum, in matutinis meditabor in te, quia fuisti adiutor meus.

Et in velamento alarum tuarũ exultabo, adhæsit anima mea post te, me suscepit dextera tua.

Ipsi verò in vanum quæsierunt animam meam: introibunt in inferiora terræ, tradentur in manus gladij, partes vulpium erũt.

Rex verò lætabitur in Deo, laudabuntur omnes qui iurant in eo: quia obstructum est os loquentium iniqua.

Psal. 66. Deus misereatur nostrî & benedicat nobis, illuminet vultum suum

ſuum ſuper nos, & miſereatur noſtrî.

Vt cognoſcamus in terra viam tuam, in omnibus gentibus ſalutare tuum.

Confiteãtur tibi populi, Deus: confiteantur tibi populi omnes.

Lætentur & exultent gentes, quoniã iudicas populos in æquitate, & gentes in terra dirigis.

Confiteãtur tibi populi, Deus, confiteantur tibi populi omnes: terra dedit fructum ſuum.

Benedicat nos Deus, Deus, noſter, benedicat nos Deus, & metuant eũ omnes fines terræ.

FINIS.

PRECATIO-

nes Iohan Lodouici Viuis.

PRO ECCLESIA Sancta Catholica.

O Amicissime nostri Christe, ô Sponse, cui est vnicè chara tua Ecclesia, quíq; pollicitus es, te illi nũquam defuturum, auge eam, & fac lætissimam bona sobole patris simillima, nempe tui: fac nos omnes idem & de te sentire, & in te, vt simus verè vnũ corpus illud, cuius tu es caput, conglutinati & compacti charitate mutua, de tuo illo perpetuo igne accensa, qui ita nos amasti, vt sanguinem & vitam tuam pro nobis impenderes. O Christé, author & suasor charitatis, pacis, beneuolentiæ, emolli durissima nostra pectora, & planè ferrea, calefac corda nostra glacie concreta & durata, vt mutuò bene cupiamus, quò agnoscant omnes, discipulos tuos esse nos & iam nunc incipiamus vitam illam cœlestem exprimere, in qua nulla est dissensio, nullum odium, sed pax & & amor omnium inter omnes.

Pro

Pro pace & coadunatione populi Christiani.

VNum corpus est Ecclesia, à Christo capite per membra omnia descripta, & coagmentata compagine charitatis mutuæ membrorum inter se, & cum ipso capite, grande mysterium diuinæ bonitatis. O caput, ô parens noster, tibi vni eæ suppetunt vires, quibus quodcunq; cordi tibi fuerit, perficias. Congrega nos dispersos, cõiunge tot opinionibus dissidentes, dissectosq;. Vni, quos odia & inimicitiæ reddũt diuersissimos: fac vt nos omnes, qui Baptismate nominis tui regeniti atque innouati sumus, verè in vnum corpus coëamus, dignum te tanto capite, quo vel fingi nihil potest melius, aut maius: vnum sentiamus omnes, vnum sapiamus, nempe te vnum Deum omnipotentem, & nostrî beneuolentissimum, hominem mansuetissimum, affixum cruci propter scelera nostra, redemptorem humani generis, instauratorem mundi vniuersi. Seda Domine tot fluctus, quibus nauigium hoc tuum tã variè impetitur & concutitur. Expergiscere, Christe Iesu, serua nos,

quia instat atq; vrget naufragiũ atrox: nullæ iam hominum vires, nulla sapiẽtia, nullę opes possunt opem ferre, nulla restat remedij spes, solus aspectus tuus propitius procellam hanc sæuissimam serenare potest, & tranquillare.

PRO IIS QVI nos regunt.

REgentium omnium tu es solus, Domine, exemplar quod æmulentur, quod studeant referre, quippe qui es optimus, ac sapientissimus, eaq; de causa nec errare potes, nec alia facere, quã bona. Eos, Christe, quos tuo loco regendis tuis populis, tanquã omniũ pastores dedisti, lumine tuę claritatis illustra, igne tui amoris accende, vt luce præeunte, quæ sunt optima videant, & amore sancto incensi ea concupiscant, in teq; vnum semper intenti, non quod ipsis collibitum sit sequantur, sed quod tu præcepisti, omniaq; sua ad te propositum exemplar dirigant, vt & ipsi probè fungantur munere abs te mandato, & nos sub illis quietam piamq; vitam transigamus.

A Praier

A Praier to be said before the receauing of the Blessed Sacrament.

I Adore and worship thee, & geue thankes vnto thee (my moste loning Lorde Iesu Christe) for thy innumeraible benefits and giftes geuen vnto me moste vnworthy. All those I yeeld & offer vnto thee, into an euerlasting laude and praise. I geue vnto thee thanks for al ỳ goodnes, that euer thou diddest shew, or euer wilt shew vnto any reasonable creature. I geue thee thankes for all the mercies of thy most swete goodnes. I geue thee thankes for thy holy Incarnation, Natiuitie, Infancie, Childhod, Manstate, labours, sorowfull cares, Passion, Death, Resurrection, and thine Ascension. I moste humbly thanke thee, that thou hast vouchsafed, to

admitte me most vile sinner to the noble and liuely feast of this thy holy table. O gracious Jesu I beseche thee, for that loue that in maner constreigned thee to be incarnated, to suffre & to die for me, that thou wilt make me fully cleane frō all sinne, & make me to please thee in all thyng. Adorne & garnish my beggarly and poore soule, with thy mercies and vertues.

Graunt merciful Jesu, that I may with most hūble reuerēce, with burning desire and chaste affection, receiue the most venerable Sacrament of thy blessed Bodie, in memorie of all those things, that thou hast vouchsafed to doe, to speake, & to suffre for my saluation. Graunt, good Lord, that I may performe this thing most purely, to the euerlasting glorie of thy name, to the honour of thy moste sweet Mother & Virgin Marie, and to

the

the honour of thy blessed Saint N. to the honour of all thy blessed Saintes & Angels of heauē, to the soule health of me, & of N. and to the soules health of all Christen people, quicke & dead.

Name the Sainte of that daie.

Haue mercy, good Lord, haue mercy vpon thy Churche, haue mercy, good Lord vpō this place & this companie. Graunt that here be alway humilitie, peace, charitie, chastitie, and clennesse. Graunt, ẏ we all may worthily amende and correct our selues, and that we feare thee and serue thee faithfully: & that we may loue thee, & please thee. I commend vnto thy mercy all our bulines, and al our necessities: be mercifull vnto all those, for whom thou hast shed thy precious blood. Graunt vnto the quicke forgeuenesse & grace, graunt vnto the faithful departed, reast and light euerlasting.

AMEN.

Another Prayer before the receauing of the holy Sacrament.

O Benigne Jesu ỹ wouldest suffer so many greuous paines, yea death it selfe for the lone of mankind: great & meruelous is thy charity. O good God for that thy charity, & that thou vouchesafedst with thy precious bloud to wash away our synnes, I pray thee gracious Lorde, that thou forgeue me all the synnes that I haue done, thought, or said, in pride, in wrath, in enuie, in couetousnes, in glotonie, in slouth in lecherie, in vnclēnes of body, and of soule, in mispending of my fiue wittes, in breaking thy commaundements, in wasting the time of my lyfe in vice, in ỹ I haue not folowed vertue, nor done those ghostly deedes that I nought & ought to haue done.

done. O merciſull Jeſu with that precious bloud ẏ thou didſt ſhed on the Roode for our ſaluation, waſh al the ſyns away that I haue done ſince my birth, cõfort & make me hoole with the holy Sacramẽt, which thou haſt ordeined & left here on earth to be our medicine, & life, through which we ſhould liue after thee, & with thee, & thou in vs. For, good Lord, thou laidſt at ẏ holy worke when thou madeſt it and gaueſt it to thy Diſciples: Panis quem ego dabo, caro mea eſt, pro mũdi vita: qui manducat me, ipſe viuit propter me, ipſe manet in me, & ego in eo. Iohan. 6. O thou holy mightiful Prieſte & Biſhop, ẏ by thy diuine might madeſt the worthy Sacramẽt of thy precious Body in fourme of bread, geue me grace to receiue it this day with puritie of heart, & cleannes of ſoule, wt loue, dread and ſtedfaſt beleefe. O benigne God, I acknowlege & cõfeſſe to

thy high goodnes, that I am not worthy to come vnto thy boorde to be fed with so royall meate as is thy blessed Body. But gracious Lorde, I beleeue verily, ẏ thou maist make me worthy who haste made al thing of nought, & of sinful hast made righteous & holy. O almighty God, for this thy great might I pray thee, that thou make me worthy & hable to receaue thy precious Bodie deuoutly with al reuerence, with perfect meke nes, & holynes, with full contrition, and teares of deuotion, with spiritual comforte of gladnes of thy presence. O blessed Bodie in fourme of bread, come and entre into my mouth and hart, that by thy diuine presence my soule be fed, yea & fastened to thee with perfect charitie. O Lord, fill me with grace, and strengthen me, that I may euer hereafter liue after thy wil, & that

I may

I may liue in thee, and thou in me. Iesu for thy great bountie saue me from al perils, teache & cõfort my soule in all doubtes & dreads, cleanse me frõ all vices, suffer nothing to abide in my hart, but only thy self which art my souls lyfe & leach. O heauẽly meate, o ioy of Angels, o soules strength, o precious Bodie that geueth endlesse helpe, mercifull lord Iesu, thus didst thy self say, Ego sum panis viuus qui de cœlo descẽdi: si quis mãducauerit ex hoc pane, viuet in æternum. Iohan. 6. O thou Bread of lyfe that diddest descẽde from heauen, who ỳ eateth this bread, shal liue euerlastingly: O blessed Iesu, make me now at this time worthy to receiue this Sacramẽt, that is thy precious Body, ỳ I may liue euerlastingly with thee in thy presence, & see thee face to face, euer to ioy in thy goodnes in blisse euerlasting.

AMEN.

PRAIERS.

A Praier to be said after the receiuing of the Blessed Sacrament.

I Adore & worship thee, & geue my humble & hearty thankes vnto thee, moste mercifull Lorde Iesu Christe, which hast vouchsafed to admit me most vile sinner, vnto the noble & liuely feast of thy moste holy table. Alas for me wretche. For I haue receiued this moste venerable Sacrament to to vnworthily.

Lorde, haue mercy on me, Lorde forgeue me. I commend that, whiche I haue done, vnto thy Diuine heart, there to be amended, & to be made perfect. Receiue (I beseche thee Lorde) these most holy mysteries of thy blessed Body, which I haue receiued to the euerlasting glory of thy holy name, to the honour of thy moste swete Mother the Virgin Marie, & to the honour of thy

of thy blessed Saint N. to the ho nour of all thy blessed and holy Saintes and Angels of heauen, for my soule health, and for the soule health of al Christē people quicke and dead. Receiue (good Lord) this most excellēt Sacra= ment, in full amendment, pur= gation, & satisfaction for all my sinnes and negligences, and for the sinnes of all the world. Re= store by it, and make vp againe al my ghostly ruines & decaies, and supplie my needy pouertie. Mortifie by it in me, what so e= uer doth displease thee: & make me one according to thy hearres desire. By it, make my spirite, my soule and my body, confor= mable to the spirite, the soule & body of thy holy Humanitie: & lighten me altogether with the light of thy Diuinitie.

Name the Saints of that daie.

Graunt by it, that I may be stablished in thee, that I perfect= ly with perseuerance loue thee, that

that I may be incorporate vnto thee, & most nerely vnited vnto thee: and that I may be chaunged all whole into thee, to the laude of thy blessed name.

Conuert (Lord) miserable sinners, call againe heretikes and schismatikes.

Lighten the infidels that know not thee, helpe al that be in any necessity & trouble, helpe all them that haue commended themselues or desired to be commended vnto my praiers. Haue mercy vpon my parentes and benefactours. Haue mercy vpō al them, for whom I am bound to pray, and that thou wouldest be intreated for. Haue mercy on this place and companie.

Graunt, that here be alway humilitie, peace, charitie, chastitie, and puritie.

Graunt, that we all may worthily amend & correcte our selues, that we may feare thee,

and

and serue thee faithfully, & that we may loue thee, & please thee. I commend vnto thy mercy all our businesses, and all our necessities. Lord, be merciful vnto all people, for whom thou hast shedde thy precious bloude. Graunt vnto the quicke forgeuenes and grace, & vnto the faithful departed, reast and life euerlasting. AMEN.

Another Praier after receauing of the Sacrament.

THankes be vnto thee, O holy Father, God almightie, that thou didest vouchesafe of thy great pitie to sende thy only Sonne frō thy high Throne into this vale of wo and miserie, here to take our nature and shape, & in the same to suffer most sharp paines & bitter deth to bring our soules to thy kingdome, and to leaue that precious Bodie here to be our

our strength, & cõfort: I thanke thee most mercifull Lorde Iesu with all the mighte & strength that thou hast geuen me: I offer to thee thanks, that thou this day hast fed me with thine own precious Body, by whiche I hope to haue health of soule, & euerlasting life, with ioy when I depart hence. O holy Ghost come good Lorde & enflame my hart with thy brenning beames of loue, and make me with vertuous sweetenes continually to yelde acceptable thankes to the holy and glorious Trinitie. O ye three Persons & one God, glorie, laude, and honor, with all reuerence be offered to you of all creatures without ende. Amen.

Here folowe certaine Praiers taken out of the Treatice vpon the Passion of Christ, made by Sir Tho. More knight. while he was prisoner in ỹ Tower of Londõ. 1534.

Behold the Man.

The first Praier or Meditation, of the fal of the euil Angels, and confirmation of the good.

O Glorious blessed Trinitie, whose iustice hath damned vnto perpetuall paine, many proud rebellious Angels, whom thy goodnes

nes had created to be parteners of thine eternal glory: for thy tẽder mercy, plant in mine heart such mekenes, that I so may by thy grace folow ẏ motiõ of my good Angel. & so resist the proud suggestions of those spiteful spirites that fel, as I may through the merites of thy bitter Passiõ, be partener of thy blisse, with those holy spirites that stoode, & now confirmed by thy grace, in glorie shal stande for euer.

The ij. Praier, or Meditation of the Creation and fall of Mankind.

ALmightie God, ẏ of thine infinite goodnes, diddest create our first parents in ẏ state of innocẽcie, with present wealth & hope of heauẽ to come, til through ẏ diuels traine their foly fel by sinne to wretchednes: for thy tender pity of ẏ Passion that was paide for their & our redemptiõ, assist me so with thy gra-

gracion3 helpe, ꝑ vnto the ſubtil ſuggeſtions of the Serpent. I neuer ſo encline ꝑ eares of mine heart, but that my reaſon may reiſt them, and maſter my ſenſualitie, & reſtraine me from thē.

The iiij. Praier, of the determinatiō of the Trinitie for the reſtauratiō and Redemption of Mankind.

O Holy bleſſed Sauioure Ieſu Chriſt, which willingly didſt determine to die for mans ſake, mollifie mine harde heart, and ſoupple it ſo by grace, that thorow my tender compaſſion of thy bitter Paſſiō. I may be partener of thine holy redemption.

The iiij. Praier for the fruteful reading or hearing of the Goſpel of Chriſtes Paſſion.

GOod Lorde giue vs thy grace, not to reade or heare this Goſpel of thy bitter Paſſion with our eyen & our

our eares in maner of a passe-time, but that it may with compassiō so sinke into our hearies, that it may stretche to th'euerlasting profite of our soules.

The v. Praier, for the true receauing of the spiritual Paschal Lambe, the very blessed Body of Christe.

GOod Lord, whiche vpon the sacrifice of the Paschal Lambe, didst so clearely destroy the first begotten childrē of the Egiptians, that Pharao was thereby forced to let ẏ children of Israel depart out of his bondage: I beseech thee geue me the grace in such faithful wise to receiue the very swete Paschall Lamb, the very blessed Body of our swete Sauiour thy Sonne, that the first suggestions of syn by thy power killed in myne heart, I may safe departe, out of the danger of the moste cruel Pharao the diuel.

The

The vi. Praier, for to end this life wel.

GOod Lorde geue me the grace so to spend my life, that when the day of my death shal come, though I feele paine in my body, I may feele comforte in soule: & with faithfull hope of thy mercy, in dewe loue toward thee, & charitie toward the world, I may through thy grace, part hence into thy glory.

The vij. Praier, against the following of euil counsel.

GRacious God, geue me thy grace so to consider the punnishment of that false great counsail, that gathered together against thee, that I be neuer to thy displeasure partener, nor geue mine assent to folow the sinful deuise of any wicked counsell.

The

The viij. Praier against Couetice, and for setting the world at nowght.

O My swete Sauioure Christ, whō thine owne wicked disciple entangled with the diuel, thorowe vile wretched couetice betraied, inspire I beseche thee, the marualle of thy Maiestie, with the loue of thy goodnes, so depe into mine heart, that in respect of the lest point of thy pleasure, my mind may set alway this whole wretched world at nought.

The ix. Praier of Christes true loue toward vs, and that we may truely loue him againe.

O My swete Sauioure Christ, which throwgh thine vndeserued loue towarde Mankinde, so kindely woldest suffer the paineful death of the Crosse, suffer not me to be cold nor luke warme in loue againe toward thee.

The

The x. Praier, for keping of Christes holy Law, and following his exãple in compting our selues but pilgrims on earth.

ALmightie Jesu Christe, whiche wouldest for our ensample obserue the law that thou camest to change, and being maker of the whole earth wouldest haue yet no dwelling house therin: geue vs thy grace so to keepe thine holy Law, and so to recken oure selfe for no dwellers but for pilgrimes vpon earth, that we maie longe and make haste, walking with faithe in the waie of vertuous woorkes, to come to the glorious countrey, wherein thou haste bought vs enheritaunce for euer with thine owne precious Bloode.

The xi. Praier, against Pride, and for mekenes and charitie toward frind or foe.

ALmightie Jesu my swete Sauiour Christ, whiche wouldst vouchesafe, thine owne almightie hands to wesh the fete of thy twelue Apostles not only of the good, but of the very traitour to: vouchsafe good Lorde of thine excellent goodnes, in suche wise to wesh the fowle feete of mine affections, that I neuer haue suche Pride enter into mine heart, as to disdaine either in frende or foe, with mekenes & charitie for the loue of thee, to file mine handes with wesshing of their feete.

The xii. Praier, for true faith, feruent deuotion, and fruteful receauing the ghostly Foode of the Sacramēt of Christes own blessed Bodie and Blood.

Our

OUr most deare Saviour Christe, which after the finishing of the old Paschal sacrifice, hast instituted the new Sacrament of thine owne blessed Body and Bloode, for a memorial of thy bitter Passion: geue vs such true faith therein, & such feruent deuotion therto, that our soules may take fruitfull ghostly Foode thereby.

Sir Thomas More made no more Praiers vpon the last points of the Passion, as he did hitherto vpon these first.

Hereafter followe certaine deuout and godly Praiers, commonly called The Golden Litanie.

The Golde

eLitani in Englisſh.

LOrd haue mercy vpō vs.
Chriſt haue mercy vpō vs.
Lorde haue mercy vpon vs: and graunt vs vertue of ſoule and munde in earth and aboue earth, that we may ſerue thee after the pleaſure of thy will.
God euerlaſting Father, by thy heauēly vertue, haue mercy vpon vs.
The Sonne of god Redemer of ỹ world, haue mercy vpō vs.
The holy Ghoſte, by thy goodnes, haue mercy vpon vs.
God ỹ increate & vndiuided Trinitie, haue mercy vpon vs.
By thy Diuine nature, haue mercy vpon vs.
By thy infinite meekenes, haue mercy vpon vs.

By thy

By thy selfe and all goodnes that in thee thou beholdest, haue mercy vpon vs.

By the creation of heauen & earth, & all things that in them are, haue mercy vpon vs.

By thy goodnes ỳ didst creat Angels, haue mercy vpon vs.

By the loue that thou haddest when thou createdst mã to thine owne similitude, haue mercy vpon vs.

By the greate loue that thou hadst to redeeme man after his fall, haue mercy vpon vs.

By that ineffable loue that thou haddest, when thou didst chuse the worthy Virgin Marie to be thy Mother, haue mercy vpon vs.

By the holy name of Marie, haue mercy vpon vs.

By the Conception of the Virgin thy Mother, the which was sanctified in her Mothers wombe, haue thou mercy vpon vs.

By the holy Natiuitie of her, haue mercy vpon vs.

By the perfite puritie and meknes of her, haue mercy vpon vs.

By the most humble affectiō, whiche she toke of thee in the lap of the Father, in her Virgin Womb, haue mercy vpon vs.

By the meknes of thy high Maiestie, that thou disdainedst not, to descend into the wombe of the Virgin Marie, haue mercy vpon vs.

By the fraile nature of ours that it pleased thee to take for our sinne, not abhorring the same, haue mercy vpon vs.

By thy holy Natiuitie, that thou wouldest vouchesafe to be borne of a Maide, haue mercy vpon vs.

By the inestable ioye, whiche thy Mother had in thy birth, haue mercy vpon vs.

By the colde Cribbe, in the whiche with vile clothes thou

were wound and put, and nourished with maidēs milke, haue mercy vpon vs.

By the ioy of the shepherds, whiche honoured thee in the Cribbe, haue mercy vpon vs.

By thy painfull Circumcision & shedding of thy precious Bloode, and by thy holy Name Jesus, & by al thy holy Saints, haue mercy vpon vs.

By the oblation and praier of the three Kinges, haue mercy vpon vs.

By the oblation, wherewith thou were offered vp in the Tēple, haue mercy vpon vs.

By thy fleeing into Egipt, and by all the necessitie that thou suffredst there with the Virgin thy Mother, haue mercy vpon vs.

By thy going againe from Egipt into Nazareth, and obedience that thou were vnder thy parentes, haue mercy vpon vs.

By thy humble and meke cõuersation, that thou hadst on earth in the time of thyrce and thirty yeres that thou were conuersant, haue mercy vpon vs.

By thy meke obedience and paines, haue mercy vpon vs.

By thy holy meditations in worde and worke, haue mercy vpon vs.

By thy Baptisme, and appearing of the holy Trinitie, haue mercy vpon vs.

By thy holy stedfast contemplations and knelings, & ouercõming of the fiendes tentation in deserte, haue mercy vpon vs.

By thy thyrst & hungre, colde and heate, whiche in this vale of miserie thou suffredst, haue mercy vpon vs.

By the sorowe of thy hearte, labour and wearines, haue mercy vpon vs.

By thy greate pouertie and contemplation, haue mercy vpõ vs.

By

By the obtrectation of thine enemies toward thee, haue mercy vpon vs.

By thy watchings and praiers, haue mercy vpon vs.

By thy holsome doctrine & benefites, & strength of resisting, in that thou yeldedst not to thine enemies, haue mercy vpon vs.

By the tokens, wonders, and miracles that thou diddest, haue mercy vpon vs.

By thy meke, swete, and holy cõuersatiõ, haue mercy vpõ vs.

By thy holy teares, and thy meeke entring into Jerusalem on Palme-sonday, haue mercy vpon vs.

By the inflamed desire that thou hadst to redeme vs, haue mercy vpon vs.

By thy meeke washing of thy Disciples and Judas the traitours feete, haue mercy vpõ vs.

By thy moste louing institution of the worthy Sacrament

of thy blessed Body and Blood, Lord haue mercy vpon vs.

By the profound loue, in that thou sufferedst thy Disciple S. Iohn to rest on thy Breaste at thy laste Supper, haue mercy vpon vs.

By the peace that thou didst geue to thy Disciples, haue mercy vpon vs.

By thy holy wordes & sermons, haue mercy vpon vs.

By thy passing great heauines that thou hadst, when thou didst praie to thy Father in the garden nigh to the Mount of Oliuete, haue mercy vpon vs.

By the vertue of thy praier ẏ thou offeredst vp three times, haue mercy vpon vs.

By thy painefull & fearefull death, haue mercy vpon vs.

By thy agonie when thou offredst thy selfe willingly to ẏ death, in obeying thy Father, haue mercy vpon vs.

By

By the sheding of thy Blood for anguish, haue mercy vpō vs.

By ẏ mekenes, in that thou woldst be comforted of the Angel, comfort me in al times, and haue mercy vpon vs.

By the triumphant wil that thou hadst, when thou wentst to mete them that sought thee vnto death, haue mercy vpon vs.

By the fearefull taking and violent laying on handes of the Jewes, haue mercy vpon vs.

By thy immutable goodnes that thou refusedst not to take ẏ kisse of Judas the traitour, and that thou healedst the eare of the Bishops seruant, that was striken of, haue mercy vpon vs.

By the holy Bondes in the whiche thou were taken, & ledde away, & by the braids in which thou were made wery ẏ night, haue mercy vpon vs.

By the buffet which thou suffredst at the Seate of Annas the

Bishop and other vnknowing thee, haue mercy vpon vs.

By the loue and charitie that thou hadst, when thou were led bounden before the Bisshoppe Cayfas, haue mercy vpon vs.

By the false witnesse & lyes by whiche thou were vniustly condēned, haue mercy vpon vs.

By the vile spittings and illusions, haue mercy vpon vs.

By thy buffettes and stripes, haue mercy vpon vs.

By the blindfolding of thy holy eyes, and other reproches that thou suffredst that night, haue mercy vpon vs.

By thy gracious beholding that thou beheldest Peter, & by al that labour & secret vnknowē torment, whiche thou sufferedst that night, haue mercy vpō vs.

By thy presentation, and accusation whiche they broughte against thee before Pilate the Iudge, haue mercy vpon vs.

By

By the despising and illusion that thou sufferedst before Herode, and the white vesture in the whiche he sent thee to Pilate, haue mercy vpon vs.

By al the labours ỳ thou sufferedst in going frõ one Iudge to an other, haue mercy vpõ vs.

By thy great pacience & stilnesse, haue mercy vpon vs.

By the shamefull pulling of thy clothes and hard binding of thy body to the piller, haue mercy vpon vs.

By the hard beating of scourges, haue mercy vpon vs.

By ỳ innumerable woundes of thy precious Body, hugely shed out, haue mercy vpon vs.

By all thy paines, dolours, colde and shaking, and the glad shedding out of thy blood, haue mercy vpon vs.

By the purple vestement, and the crowne of thorne thrust fast vpon thy Blessed Head with violence, haue mercy vpon vs.

By the innumerable paines that thou were tormẽted when they smote the croune of thorne with the Kinges sceptre, and by the great effusiõ of thy precious Blood, haue mercy vpon vs.

By the scornefull honouring and saluting of the Iewes, whẽ they said: Haile King of the Iewes, haue mercy vpon vs.

By their vile spitting on thy diuine face together with harde strokes, haue mercy vpon vs.

By al the paines and heauines of heart that thou haddest, whẽ Pilate ledde thee out vnto the people bearing the Crowne of thorne, and the purple vestement, & said: Behold the Man, haue mercy vpon vs.

By that dreadful sentence of death, & vile naine, leading thee vnto the mount of Caluarie, haue mercy vpon vs.

By the loue wherewith thou didst beare the Crosse to ỹ place

of paine

of paine vpon thy backe, haue mercy vpon vs.

By the labour, anguish, shame and beating, whiche thou suffredst by the way, haue mercy vpon vs.

By al thy harde steppes that thou hadst, bearing the Crosse when thou wentst to thy death, haue mercy vpon vs.

By the great wearines of thy shoulders, on whiche thou didst beare the Crosse vnto the time thou failed for weakenes, haue mercy vpon vs.

By the compassion of hearte that thou hadst in meeting of thy sorowful Mother, & in bearing of thy crosse, haue mercy on vs.

By thy beauy loking & ascen ding vp ỹ high Mount of Calvarie, on whiche thou were crucified, haue mercy vpon vs.

By the stripping of and spoiling of thy clothes in most confusion in the sight of the Virgin

thy

thy Mother and all the people, haue mercy vpon vs.

By thy being naked, full of woundes, laden with great sorowes, enduring the colde of the wind, til ỹ Crosse was made ready, haue mercy vpon vs.

By thy painful stepps, when thou wentest nere to the Crosse, and thereon was fastened with boysterous nailes, haue mercy vpon vs.

By thy tender teares & weeping, haue mercy vpon vs.

By the ache of thy veines and sinowes and al thy membres on thy Crosse, haue mercy on vs.

By the thyrling of thy right hande, and shedding of thy precious Bloodde, Lorde make vs cleane from all sinne, and haue mercy vpon vs.

By the thyrling of thy left hand, and by the holy wound of the same, and thy holy Bloode, saue vs, & haue mercy vpon vs.

By

By the sore dryuing of the nailes into thy holy Feete, and by the woundes of the same, & by the flowing out of thy precious Bloud, purge vs, and reconcile vs to thy Father, and haue mercy vpon vs.

By the lifting vp of thy most holy Body on the Crosse, & by the violēt paines wherewith al thy holy membres were rufully pained, haue mercy vpon vs.

By the heauines of thy heart & al the strengthes of thy soule, saue me, defende me, and haue mercy vpon vs.

By the diuision or parting of thy vestures, and the lot whiche they cast on thy cote without seame in thine owne sight and beholding, haue mercy vpō vs.

By the loue that thou hadst hanging three houres on the Crosse aliue, haue mercy on vs.

By the reproches & wordes ful of confusiō that thou heardst

hanging

hãging on the Crosse, haue mercy vpon vs.

By the blasphemінges and curses & shameful reuiling that thou suffredst on the crosse, haue mercy vpon vs.

By al the dolours that thou suffredst in thy ribbes, loynes and shoulders crucified, haue mercy vpon vs.

By all the paines that thou hadst being spred on the Crosse in thy sinewes, veines, fete & al thy mẽbres, haue mercy vpõ vs.

By thy great mekenesse in praying to thy Father for thine enemies, haue mercy vpon vs.

By thy mercy, by which thou promisedst to the theefe paradise, haue mercy vpon vs.

By the care that thou hadst of thy Mother in thy torment, commending her to thy beloued Disciple, haue mercy vpon vs.

By the swerde of sorowe that went vnto thy Mothers heart,

and

and the compassion and teares that she shed out for sorow standing vnder the Crosse, haue mercy vpon vs.

By al thy holy Teares on the Crosse, and in al the time of thy life, shedde out for the world, haue mercy vpon vs.

By thy thirst, gall and eysell with vinegre, giue me to taste of thy swete Spirite, and haue mercy vpon vs.

By all thy holy wordes by thee pronounced both vpon the Crosse, and in al thy whole life, haue mercy vpon vs.

By the weeping & crie, in the whiche thou didst commend thy Spirite to thy Father, that our soules may be commended to thee, haue mercy vpon vs.

By the separation of thy holy Soule from thy blessed and diuine body, haue mercy vpõ vs.

By the enclining of thy holy Head vpon thy breast, encline

swete

swete Jesus vnto vs, and haue mercy vpon vs,

By the huge dolefulnes of thy death, and intolerable bruisinges, in whiche thy heart was broken, haue mercy vpon vs.

By the opening of thy side, and the read wounde of it, and the precious Bloode, good Lorde, pearce our hearte with the speare of thy loue, and haue mercy vpon vs.

By the precious Bloode and water that ranne out of thy holy [illegible], wash and make vs cleane in the same holy Water and Blood from all our sinnes, and haue mercy vpon vs.

By the mercy that thou shewedst on the Crosse to the Centurio, and al the mercy that euer thou shewedst to mã, haue mercy vpon vs.

By the descending of thy holy Soule to Limbo Patrum, haue mercy vpon vs.

By

By ỹ vertue of thy holy soule, wherewith thou brakest vp the gates of hel, and deliueredst out the soules of thy friendes, haue mercy vpon vs.

By ỹ taking down of thy holy Body from the Crosse, & the solẽne Sepulture of it, & the lamẽting of ỹ Virgin thy Mother & Marie Magdalen, & other of thy frinds, haue mercy vpõ vs.

By al the labour, wearines, sorow, & heauines that thou suffredst from the daie of thy Natiuitie vnto the houre of the departing of thy holy Soule from thy bodie, haue mercy vpon vs.

By thy glorious & vertuous resurrection in Body & Soule, haue mercy vpon vs.

By the ineffable ioye of thy Mother, & other of thy frindes, and the glorie of thy Resurrection, haue mercie vpon vs.

By the grace ỹ thou apperedst to Marie Magdelen and other women,

women, & to thy Disciple in thy impassible body after thy resurrection, haue mercy vpon vs.

By thy miraculous & glorious ascēsiō cōfort vs Lord in al our nedes, & haue mercy vpon vs.

By the diuine cōsolation and sending of the holy Ghost into thy Disciples, glad vs, sanctifie vs, & strēgth vs in faith, hope, & charitie, & haue mercy vpon vs.

By thy glorious & diuine maiestie, and the vertue of thy holy name, kepe vs, gouern vs now & euer, & haue mercy vpon vs.

By the Sonne in thy holy Godhed together in thy Manhod hiddē, haue mercy vpō vs.

By thy selfe, and al goodnes and merites that in thee and in thy Mother thou didst behold, haue mercie vpon vs.

By thy celestial Ministers Michael & Gabriel, keepers deputed to me, & al other thy heauenly Spirits, haue mercy vpō vs.

By the

By the intercession & merites of S. Peter, S. Paule, S. Iohn the Euangelist, & other of thine Apostles, haue mercy vpon vs.

By the merites & intercession of thy holy Martyrs S. Stephan, and S. Laurence and all other, haue mercy vpon vs.

By the vertues & merites of the holy Fathers & Confessours S. Augustine, S. Hierome, S. Chrysostome, S. Ambrose, and al other, haue mercy vpon vs.

By the merites & praiers of holy S. Anne, S. Katherin, S. Barbara, & all other holy Virgins, & holy widowes & chaste women, haue mercy vpon vs.

By the merits & praiers of al thy holy chosen Saintes, ẏ are, were, & are for to come in heauē & in earth, haue mercy vpon vs.

Succour vs, sweete Iesu, in the trembling and strait daie of Iudgemēt, & graunt vs in this exile & trālitory life those things

that

that be necessarie to the helth of our bodie & soule, and after this life to liue in ioy with the euerlastingly without end. Amen.

Lorde heare graciously my praiers, and let my crie come to thee, &c. Praie wè.

LOrd giue to ỳ quick grace, to the dead rest, in especial to thẽ, ỳ I am boundẽ, N. and to the Churche holines, peace & concord. And that thou wilt vouchesafe, to take this praier to the honour & glorie of thy holy name, & that thou wilt vouchesafe to haue mercy vpon vs, & to forgiue vs al our syns: & graunt euerlastingly, that we may perseuer in all goodnes, & that we may serue thee. And after this life, we may deserue to raigne with thee, in euerlasting glory and life without end.

FINIS.